





JOURNAL OF PROCEEDINGS

of the

Thirty-second

**Provincial Synod**

of the

ECCLESIASTICAL PROVINCE OF  
RUPERT'S LAND



Held in Saskatoon  
May 23rd and 24th, 1967  
(Tuesday and Wednesday)

# TABLE OF CONTENTS

	Page
Office Bearers	iv
Standing Committees	v
Members of Synod	viii
The Acts of Synod	xi
Address of Welcome	1
Metropolitan's Charge	2
Appointment of Procedural Committees	12
Report on Metropolitan's Charge	14
Report on the Structure and Function of Provincial Synod	15
Report on Educational Institutions	15
Report on the State of the Church	16
Report on Constitution and Canons	16
Memorial Amendments and Petition from the Diocese of Rupert's Land	16
Request of the Primate for Temporary Residence in Toronto	21
Expression of Thanks for Facilities	22
Congratulations to Bishop Elect of Nova Scotia	23
Petitions from the Diocese of Qu'Appelle	23
Report on Diocesan Boundaries	24
Congratulations to Bishop of Saskatchewan	25
Report on Diocesan Boundaries (cont'd)	25
Report on Indian and Eskimo Work	27
Report on a Lay Training Centre	27
Report of the Provincial Archivist	27
Report on Theological Education	28
Report of the Provincial Archivist (cont'd)	29
Additional Report on Metropolitan's Charge	30
Report on the Rural Church	31
Report of the Nominating Committee	31
Report of the Treasurer	31
Audit to 1966	31
Confirmation, Printing and Promulgation of the Minutes	32
Votes of Thanks	32
Announcement Company of the Cross	32
Prorogation	33

# TABLE OF APPENDICES AND REPORTS

	Page
I Memorials to Deceased Members	34
II Report on Metropolitan's Charge	40
III Structure and Function of Provincial Synod	42
IV Educational Institutions	47
V State of the Church	58
VI Constitution and Canons	61
VII Boundaries	62
VIII Indian and Eskimo Work	72
IX Lay Training Centre	75
X Provincial Archivist	80
XI Theological Education	89
XII Rural Church	94
XIII Nominations	98
Auditors Report	99
Additional Report of the Committee on the Metropolitan's Charge	102
Alternate Memorial for the Reverend Canon Maurice Sanderson, D.D.	105

## OFFICE BEARERS

### PRESIDENT OF THE HOUSE OF BISHOPS

The Most Reverend H.H. Clark, B.A., D.C.L., D.D.  
Archbishop and Metropolitan of Rupert's Land

### SECRETARY OF THE HOUSE OF BISHOPS

The Right Reverend G.F.C. Jackson, B.A., D.D.  
Bishop of Qu'Appelle

### PROLOCUTOR OF THE HOUSE OF DELEGATES

The Reverend Canon E.J.I. Hoad, B.A., L.Th.,  
Diocese of Rupert's Land

### DEPUTY PROLOCUTOR OF THE HOUSE OF DELEGATES

Mr. Justice E.R. Tavender, B.A., LL.B.  
Diocese of Calgary

### ASSESSORS TO THE PROLOCUTOR

Chancellor the Hon. S. Bruce Smith, Q.C.  
Diocese of Edmonton

Chancellor Mr. Justice R.G.B. Dickson, Q.C.  
Diocese of Rupert's Land

### SECRETARIES OF THE HOUSE OF DELEGATES

#### Clerical Secretary:

The Very Reverend D.A. Ford, B.D., D.D.,  
Diocese of Saskatoon

#### Lay Secretary:

Mr. I.L. Wilson  
Diocese of Rupert's Land

### MESSENGER

The Venerable J.W. Carter, C.D., B.A., D.D.,  
Diocese of Qu'Appelle

### TREASURER

The Reverend Canon W.J.C. Ayers, B.A., L.Th.,  
Diocese of Rupert's Land

### AUDITORS

Price Waterhouse Co. Ltd.

## STANDING COMMITTEES

### EXECUTIVE COMMITTEE

#### Ex Officio

- The Metropolitan  
The Secretary of the House of Bishops:  
The Right Reverend G.F.C. Jackson, B.A., D.D.,  
Bishop of Qu'Appelle  
The Prolocutor:  
The Reverend Canon E.J.I. Hoad, B.A., L.Th.,  
Diocese of Rupert's Land  
The Deputy Prolocutor:  
Mr. Justice E.R. Tavender, B.A., LL.B.,  
Diocese of Calgary  
The Clerical Secretary:  
The Very Reverend D.A. Ford, B.A., B.D.,  
Diocese of Saskatoon  
The Lay Secretary:  
Mr. I.L. Wilson,  
Diocese of Rupert's Land

#### Elected

- The Right Rev. W.G. Burch,                      Mr. A.D. Berry,  
Bishop of Edmonton                      Diocese of  
The Very Rev. H.V.R. Short,                      Calgary  
Dean of Saskatchewan

### COMMITTEE ON FINANCE

Ex Officio - The Prolocutor  
The Very Rev. H.V. Stiff (Convener)

- The Right Rev. J.O. Anderson,                      Mr. J.F. Funnell  
Bishop of Red River                      Mr. G.A. Reed  
The Rev. Canon W.J.C. Ayers

### COMMITTEE ON MEMORIALS TO DECEASED MEMBERS

Ex Officio - The Prolocutor

- The Rev. A.J. Challacombe

### COMMITTEE ON INDIAN AND ESKIMO WORK

Ex Officio - The Prolocutor

- The Right Rev. H.E. Hives,                      Chief Allan Ahenakew  
Bishop of Keewatin                      Mr. Peter Parker  
The Right Rev. W.H.H. Crump,                      Mr. W.A. Finch  
Bishop of Saskatchewan  
The Rev. Canon D.A. Gregory  
The Rev. Canon J.H. Bonnard

## COMMITTEE ON CONSTITUTION AND CANONS

### Ex Officio - The Prolocutor

The Right Reverend R.J. Pierce, Bishop of Athabasca  
The Hon. Mr. Justice                      Chancellor C.R. Osler  
R.G.B. Dickson  
The Reverend M.V.W. Piddington

## COMMITTEE ON EDUCATIONAL INSTITUTIONS

### Ex Officio - The Prolocutor

The Right Rev. G.F.C. Jackson, Diocese of Qu'Appelle  
The Right Rev. S.C. Steer, Diocese of Saskatoon  
The Rev. Canon T.L. Leadbeater Dr. C.E. Challice  
The Venerable H.W. Brandrick Dr. T. Quirke  
The Reverend G.F.E. Wilkinson Mr. P. Stevens  
The Reverend J. Ivey Miss F. Wilmot

## COMMITTEE ON THE STATE OF THE CHURCH

### Ex Officio - The Primate

The Right Reverend the Bishop of Calgary  
The Rev. Canon W.J.C. Ayers

## COMMITTEE ON RURAL WORK

### Ex Officio - The Prolocutor

The Right Reverend R.J. Pierce, Bishop of Athabasca  
The Venerable V.P. Cole Mr. S.H. Hodgins  
The Rev. Canon D.A. Gregory Mr. B.C. Rugg  
The Reverend A. Bell Mr. E. Parliament

## THE ELECTORAL COLLEGE

### The House of Bishops

### Ex Officio - The Prolocutor

One Clerical and one Lay member from each Diocese,  
as follows:

"The first-named Clerical member and the first-named Lay member from each Diocese in the list of members of Synod:

- a) That should the first named be the Prolocutor, then the second named member of that order, in that diocese; and
- b) That any Diocesan Synod when convened, shall have the right to designate any other Clerical or Lay member of Provincial Synod, including its Chancellor, in lieu thereof." (In the case of the Diocese of The Arctic, this proviso may be exercised by the diocesan bishop.)

## COMMITTEE ON DIOCESAN BOUNDARIES

Special Committee on Boundaries discharged following report and a new Committee on Structure, Organization and Boundaries to be constituted by the Metropolitan.

## PROVINCIAL ARCHIVIST

The Reverend T.C. Boon, B.A., D.D., Diocese of Rupert's Land

## MEMBERS OF SYNOD

(Names marked with \* were present)

### HOUSE OF BISHOPS

- \* The Most Reverend H.H. Clark, B.A., D.C.L., D.D.  
Archbishop of Rupert's Land and Metropolitan
- \* The Right Reverend I.A. Norris, B.A., D.D.,  
Bishop of Brandon
- \* The Right Reverend D.B. Marsh, D.D.  
Bishop of the Arctic
- \* The Right Reverend S.C. Steer, M.A., D.D.  
Bishop of Saskatoon
- \* The Right Reverend R.J. Pierce, B.A., D.D.  
Bishop of Athabasca
- The Right Reverend G.R. Calvert, B.A., D.D.  
Bishop of Calgary
- \* The Right Reverend H.E. Hives, D.D.  
Bishop of Keewatin
- \* The Right Reverend W.H.H. Crump, B.A., D.D.  
Bishop of Saskatchewan
- \* The Right Reverend W.G. Burch, B.A., D.D.  
Bishop of Edmonton
- \* The Right Reverend G.F.C. Jackson, B.A., D.D.  
Bishop of Qu'Appelle
- \* The Right Reverend J.O. Anderson, M.C., B.A., D.D.  
Bishop of Red River
- \* The Right Reverend H.G. Cook, B.A., D.D.  
Bishop Suffragan of The Arctic

### HOUSE OF DELEGATES

#### DIOCESE OF RUPERT'S LAND

##### Clerical

##### Lay

- |   |                     |
|---|---------------------|
| * The Rev. Canon W.J.C. Ayers                           | * Mr. I.L. Wilson   |
| * The Rev. Canon E.J.I. Hoad                            | Mr. S.V. Hine       |
| * The Rev. Canon J.C. Martinson                         | * Mr. G.W. Reed     |
| * The Rev. D.B. Stewart                                 | * Mr. G.R. Ternouth |
| * Ex-officio: Mr. Justice R.G.B. Dickson,<br>Chancellor |                     |

#### DIOCESE OF SASKATOON

##### Clerical

##### Lay

- |   |                   |
|---|-------------------|
| * The Ven. H.W. Brandrick                         | * Mr. E. Morrell  |
| * The Rev. A.J. Challacombe                       | Mr. B.C. Rugg     |
| * The Rev. Canon W. McGregor                      | * Mr. P. Stevens  |
| * The Very Rev. D.A. Ford                         | * Mr. E. Wuttunee |
| * Ex-officio: Mr. S.J. Walker, Q.C.<br>Chancellor |                   |

## DIOCESE OF EDMONTON

### Clerical

### Lay

- |                                       |                    |
|---------------------------------------|--------------------|
| * The Rev. Canon T.W. Teape           | * Mr. L.R. Morris  |
| * The Rev. Canon J.R. Flagler         | Mr. V.N. Holt      |
| * The Venerable V.P. Cole             | * Mr. T. Peterson  |
| * The Rev. Canon T.L. Leadbeater      | * Mr. R.H. Johnson |
| * Ex-officio: The Hon. S. Bruce Smith |                    |
| Chancellor                            |                    |

## DIOCESE OF QU'APPELLE

### Clerical

### Lay

- |  |                    |
|--|--------------------|
| * The Venerable B.S. Prockter          | * Mr. S.H. Hodgins |
| * The Rev. D.P. Pasterfield            | * Mr. M.E. Sims    |
| * The Very Rev. W. Sewell              | * Mrs. F.D. Turner |
| * The Venerable J.W. Carter            | * Mr. G. Watkins   |
| * Ex-officio: Mr. E.H.M. Knowles, Q.C. |                    |
| Chancellor                             |                    |

## DIOCESE OF KEEWATIN

### Clerical

### Lay

- |                                 |                      |
|---------------------------------|----------------------|
| * The Rev. Canon L.G. McFarlane | * Mr. E. Palmer      |
| * The Rev. Canon J.N. Bonnard   | * Mr. J.H. Sellars   |
| * The Rev. M.V.W. Piddington    | * Dr. T. Quirke, Jr. |
| * The Rev. J.W. Whitford        | Mr. J.S. Sweet       |
| * Ex-officio: Mr. J.F. Funnell  |                      |
| Chancellor                      |                      |

## DIOCESE OF CALGARY

### Clerical

### Lay

- |  |                      |
|--|----------------------|
| * The Rev. R.O. Andrews                    | * Mr. J.A. Hampshire |
| * The Very Rev. H.V. Stiff                 | * Dr. C.E. Challice  |
| * The Rev. E.A. Weare                      | * Mrs. P.H. Bastin   |
| * The Rev. A. Bell                         | * Mr. A.D. Berry     |
| * Ex-officio: His Hon. Judge E.R. Tavender |                      |
| Chancellor                                 |                      |

## DIOCESE OF BRANDON

### Clerical

### Lay

- |                             |                   |
|-----------------------------|-------------------|
| * The Rev. J.R. Reed        | * Mr. W.A. Finch  |
| * The Venerable M.W. Ames   | * Mr. H.J. Honson |
| * The Rev. J.F. Moorhead    | Miss H. Hannah    |
| * The Rev. J. Ivey          | * Miss F. Wilmot  |
| * Ex-officio: (to be named) |                   |
| Chancellor                  |                   |

## DIOCESE OF SASKATCHEWAN

### Clerical

### Lay

- \* The Very Rev. H.V.R. Short
- \* The Rev. Canon D.A. Gregory
- \* The Rev. R.J. Adamson
- \* The Rev. J. Jeffries
- \* Ex-officio: Mr. J.H.C. Harradence
- \* Chief A. Ahenakew
- Dr. N. Godfrey
- \* Mr. J. Bergoron
- \* Mrs. W. Graham
- Chancellor

## DIOCESE OF THE ARCTIC

### Clerical

### Lay

- \* The Venerable J.R. Sperry
- \* The Rev. N. Nasook
- \* The Rev. Canon D.H. Whitbread
- \* The Venerable J.C.M. Clarke
- \* Ex-officio: Mr. C.R. Osler
- \* Mr. Markosie
- Chancellor

## DIOCESE OF ATHABASCA

### Clerical

### Lay

- \* The Rev. R. Stubbs
- \* The Rev. D. Beaver
- \* The Rev. G.F.E. Wilkinson
- \* The Rev. H.M. Butcher
- \* Ex-officio: Mr. G.W. Baldwin, Q.C., M.P.
- \* Mr. P. Parker
- Mr. M.D. Cambridge
- Mr. E. Parliament
- Mr. R.J. Campbell
- Chancellor

THE ACTS OF THE THIRTY-SECOND SYNOD - 1967

1. Received an Address of Welcome from the Mayor of Saskatoon.
2. Presented an Address of Loyalty to her Majesty.
3. Concurred in the Primate's request to live outside the Ecclesiastical Province for an experimental period of two years.
4. Referred the recommendations and substantive motions arising from the report of the Committee on the Structure and Functions of the Provincial Synod to the Committee on Constitution and Canons.
5. Received and approved in principle the request of the Diocese of Rupert's Land to elect its own Bishop and to permit the Metropolitan-elect to remain in his own Diocese.
6. Received and approved in principle the proposed amendments to the Constitution and Canons that would allow the Metropolitan while holding the office of Primate to live elsewhere in Canada.
7. Acceded to the request of the Primate for a Bishop Coadjutor for the Diocese of Rupert's Land.
8. Sent congratulations to Canon G.F. Arnold on his election as Suffragan Bishop of Nova Scotia.
9. Amended the Canons of the Provincial Synod by substituting the words "Solemn Declaration adopted by the first General Synod of 1893" for the words "39 Articles of Religion".
10. Recommended to General Synod that the Primacy be detached from Diocesan responsibility, and that he be designated as Archbishop and Metropolitan of the Anglican Church of Canada. That there be Provincial Metropolitans for the Ecclesiastical Provinces. That the Primate's Office be in Toronto and that his residence be in Toronto or nearby.
11. Changed the Constitution to give authority to a Diocese to transfer an area from one Diocese to another.
12. Offered congratulations to the Bishop of Saskatchewan on his attaining to the 40th anniversary of his ordination.

13. Called upon the Primate to establish a committee to examine and report on the structure organization and boundaries of the Church throughout the Ecclesiastical Province of Rupert's Land.
14. Sent good wishes to the Provincial Archivist, Dr. T.C.B. Boon.
15. Recognized one Theological College for the training of men for the Ministry. This is to be the College of Emmanuel and St. Chad.
16. Called for greater emphasis on recruitment of young men for the ministry.
17. Called upon all Dioceses in the Ecclesiastical Province to provide yearly grants in the amount of \$2,000 per Diocese to the College of Emmanuel and St. Chad to assist in its work of training men for the sacred ministry of the Church.
18. Called upon Universities in the Ecclesiastical Province to establish faculties of Theology.
19. Received the report of the Treasurer.
20. Received the report of the Nominating Committee.
21. Received the reports of the following committees.

The Metropolitan's Charge  
 Educational Institutions  
 On Memorials to Deceased Members  
 On Indian and Eskimo work  
 On Educational Institutions  
 On the State of the Church  
 On the Rural Church  
 On Constitution and Canons  
 On Structure and Function of Provincial  
 Synod.

REPORT OF THE PROCEEDINGS  
OF THE THIRTY-SECOND  
PROVINCIAL SYNOD OF RUPERT'S LAND

The Synod assembled in St. John's Cathedral, Saskatoon, on Tuesday, May 23rd, 1967, at 11:30 a.m. for a service of the Holy Communion at which the celebrant was the Most Reverend H.H. Clark, the Metropolitan, assisted by the Right Reverend S.C. Steer, the Bishop of Saskatoon; the Right Reverend G.F.C. Jackson, the Bishop of Qu'Appelle; and the Very Reverend D.A. Ford, the Dean of Saskatoon.

Following the service the Synod adjourned to St. John's Parish Hall for luncheon at 12:30 p.m. A vote of thanks was extended by Mr. Ian Wilson to the Diocese of Saskatoon and to the ladies for the delicious luncheon.

The Synod re-assembled at 2:00 p.m. in the crypt of St. Chad's Chapel of the College of Emmanuel and St. Chad in Joint Session. The Metropolitan opened the meeting with prayer.

ADDRESS OF WELCOME FROM  
HIS WORSHIP S.L. BUCKWOLD, MAYOR OF SASKATOON

Mayor S.L. Buckwold of Saskatoon was then introduced by the Right Reverend S.C. Steer. In his remarks the Mayor welcomed the delegates to the City of Saskatoon and offered words of encouragement to the delegates in meeting the challenge of the age in which we live, to which a reply of thanks was given by the Metropolitan.

The following address of loyalty to Her Majesty was presented by the Clerical Secretary:

Most Gracious Sovereign:

The Bishops, Clergy and Laity of the Provincial Synod of the Ecclesiastical Province of Rupert's Land of the Anglican Church of Canada in Session assembled in the City of Saskatoon present our humble duty to your Majesty. The ties of devotion to your Crown and Person of ourselves and those whom we represent are more closely knit in this our centennial year. Believing as we do that the strength of our constitutional Monarchy is the best assurance of the liberty under law which the people of your realms enjoy, we pray that God's richest blessings may ever be with you and those dearest to you.

God Save the Queen.

Received by a standing vote.

THE METROPOLITAN'S CHARGE TO THE SYNOD:

The Metropolitan, the Most Reverend H.H. Clark, Archbishop of Rupert's Land delivered the following charge to the Synod:

My brothers, episcopal, clerical and lay:

At meetings of the Provincial Synod it has been, recently at least, the custom for the Metropolitan, as he began his Charge, to ask the Synod to stand as the names were read of those who had served the Church of God as members of Provincial Synod, and who had died since the Synod immediately preceding. This year I shall not ask you to do this. Archdeacon Payton has prepared a good report on these our deceased brothers. It was sent to you in the Convening Circular and there is a place on the Agenda for its presentation. At that point we can remember them in prayer.

Yet there is something particularly fitting when, as we begin a Christian work, we remember our Christian brothers of yesterday. The Church is extended horizontally over the inhabited world; it is also extended vertically through the long centuries. In the Eucharist we lift up our hearts "with Angels and Archangels and with all the company of heaven". We believe in the communion of saints, the living and the dead.

For the first time in a number of years, Provincial Synod meets outside of Winnipeg. There is value in having our meeting sometimes in another part of the Province. Therefore we are grateful to the Bishop of Saskatoon, his clergy and laity, and to the University of Saskatchewan and the College of Emmanuel and St. Chad for the hospitality that they so graciously have extended to us.

The Right Reverend Arthur Henry Sovereign, who until 1950 was Bishop of Athabasca, died last year after an active and useful time of official retirement. Bishop Sovereign was one of the last missionary bishops of the old school, men with a power of great oratory quite different in style from the public speaking of today.

There is another change pending in the Episcopate of our Province. The resignation of the Right Reverend George Reginald Calvert as Bishop

of Calgary becomes effective later this year. He is not at this Provincial Synod because he is on a leave of absence prior to his retirement. We shall certainly miss him and his deep pastoral concern in our Provincial life.

When we met in 1964, I commented upon the absence of any enthusiasm for a meeting of Provincial Synod at that time. Yet we had a good Synod, with worthwhile discussions of important issues as they affect our Church life on the Prairies and in the North.

The Executive Committee had reached the conclusion early this year that we could well wait until 1968 for our next meeting of Provincial Synod, as the Constitution permits. But then it became clear that several items of business, the most important of which were concerned with changes in diocesan boundaries, could not easily wait until 1968. Therefore this Synod was called, and I am afraid that it has meant inconvenience to some bishops and others, who had made their plans on the understanding that no Provincial Synod would be called this year. I regret this inconvenience, but it could not be avoided.

And it now makes it possible for me to put before you a proposal about which I feel some personal urgency. As I have tried to carry out my three-fold responsibility of diocesan bishop, metropolitan and primate, I have been increasingly conscious of the fact that the work of the Primacy suffers when the primatial office is so far from the national headquarters. There is nothing sacrosanct about Toronto, but it happens to be a fact that Church House is there.

I do not think that I have succumbed to the temptation of trying to be the chief executive of the Church, on the model of the President of some business corporation. But increasingly I have been involved in General Synod matters which also involve some department or committee of General Synod. I can do this only by correspondence and by frequent trips to Toronto, and I have found that this is an inefficient way of meeting these concerns.

Therefore I have received from the National Executive Council and the Synod of the Diocese of Rupert's Land their concurrence in my proposal to move my residence and primatial office to Toronto, for a two year experimental period. In my judgment, this Provincial Synod should also express

its mind on this, as it involves me living outside the Ecclesiastical Province of which I continue to be Metropolitan. Therefore I formally request your concurrence in this proposal.

I can well imagine the questions and hesitations that will arise in your minds as you consider this. They have been in my mind as well, and in my heart too. We simply have to recognize that the logic of the situation is compelling us to think of a Primate freed from diocesan concerns. Yet most of us would resist this, as violating the essential meaning of episcopacy. The universal Church is not real until it is localized. The only way in which we can know and serve the one, holy, catholic and apostolic Church is in its Eucharistic life in some place like Winnipeg or Saskatoon or Calgary or Edmonton, where the bishop, the clergy and the laity perform each their true ministry.

This sounds like an argument against the concurrence that I seek. It would be if I asked General Synod to change its Canons so that I could resign from the Diocese and Province of Rupert's Land, and remain as Primate without a see. But what I am asking for is a temporary experiment. I now have medical advice that I must throw off some of the heavy load that I have borne since 1959. By an adequate Commission to my Suffragan, I can make sure of the pastoral care of my diocese. I can perform my duties as Metropolitan nearly as well from Toronto as from Winnipeg. And I can see, and you can see, experimentally, what happens to a Primate in Toronto.

There are other proposals affecting the Diocese of Rupert's Land which will come before you. You will consider them with a due regard both for history and for the needs and requirements of today. But I may, I hope with propriety, point out that if you agree that Rupert's Land need no longer be the fixed Metropolitan See, then you might allow that diocese to elect a Bishop Coadjutor, who could carry out his responsibilities with full confidence that his plans will develop in an orderly way when he succeeds to the see.

I shall not deal further with the business that is laid out before you on the Agenda. I want to deal with questions about our Church's faith and life which are facing clergy and laity alike with urgent and disturbing force.

At the beginning of this Charge I spoke about our Christian involvement in the past. We

spring from the life of Israel, a people who could not forget their deliverance at the Red Sea. When the pious Hebrew observed the Feast of Weeks he would declare, "A wandering Aramean was my father," and he would go on to recite the story of Israel's deliverance from Egypt (Deut 26:4-9).

We Christians have our Passover too, our great Paschal Feast. Because Jesus Christ died upon the Cross and rose again on the third day, we who are in him by baptism have passed over from death to life.

So it is as the New Israel that each year we sing the Easter Anthem. It is worthwhile to hear it in a modern version:

"Christ, our passover, has been sacrificed; let us celebrate the feast, then, by getting rid of the old yeast of evil and wickedness, having only the unleavened bread of sincerity and truth."

"Christ, as we know, having been raised from the dead will never die again. Death has no power over him any more. When he died, he died, once for all, to sin, so his life now is life with God; and in that way, you too must consider yourselves to be dead to sin but alive for God in Christ Jesus."

"But Christ has in fact been raised from the dead, the first-fruits of all who have fallen asleep. Death came through one man and in the same way the resurrection of the dead has come through one man. Just as all men die in Adam, so all men will be brought to life in Christ."

(1 Cor.5:7-9; Rom.6:9-11; 1 Cor.15:20-22)

Read in this translation, the passage gains in clarity, but the magic of the old rhythms is lost. And we are forced to ask this question: When the magic is rubbed off, what meaning can all this have for us in 1967?

Sooner or later the Christian must face this question. He is a man who finds that history's most significant event happened two thousand years ago. Jesus Christ, his Cross and Resurrection, is for us the decisive reality in the universe. But how can it be? How can yesterday help us in our tomorrows?

For it is tomorrow which opens before us with infinite dangers and possibilities. "Things

beyond our seeing, things beyond our hearing, things beyond our imagining." - this is what the future holds. How can we think that the past is more important than this?

For a long time now in Europe it has been a commonplace for men to claim that Christianity is a finished chapter in man's story, that the Church is only an empty shell. There is William Watson on "The Church To-day":

"Outwardly splendid as of old -  
inwardly sparkless, void and cold -  
Her force and fire all spent and gone -  
Like the dead moon she still shines on."

Or there is Jules Romain beginning a poem in this way:

"People arrive to worship in their Church,  
Though it is getting tired and insecure."

But all that was in Europe. What has surprised us is that without warning, suddenly, we find these ideas expressed in Canadian newspapers, on the radio and television. We find them in our Church - the Anglican Church of Canada. Clergy desert the parish ministry and go into teaching or even politics. Our young people protest that what they learn in Church has no meaning for the life that actually they must live. Some think that Christian doctrine must be restated, and we get the confused, if honest, attempts of a Bishop Robinson in England and a more radical and certainly more inconsistent Ernest Harrison in Canada. And many of our clergy are despondent and even angry because, from within, the traditional faith is attacked and the Church's leaders seem to do nothing to silence the voice of the heretic or to stop this drift away from the Catholic and Apostolic Faith.

I want to suggest that the reason we are having so much trouble with this is that we have been tackling the wrong problem. We have thought that the problem lies with our theology, and as a result we have either tried to change it or defend it. But the attack on the doctrines of the Creed is intellectually no more powerful now than when it was made by Julian the Apostate or the philosopher Hume. It only sounds more impressive because of the intellectual atmosphere of our time and also because our nominal

Christianity has forgotten or distorted what the Creeds actually proclaim.

I am convinced that there is no Christian future in any attempt at a radical re-writing of the Creeds. Professor Macquarrie is right when he says, "To deny fundamental doctrines, like that of the Trinity; to reject the Creeds; to set aside the beliefs of the early councils of the still undivided Church - these may be actions to which individuals are impelled by their own thinking on these matters, but they cannot take place in Christian theology, for they amount to a rejection of the history and therefore of the continuing identity of the community within which Christian theologizing takes place."

It is not our theology which has been wrong; it is our anthropology. We have applied our faith to a conception of man that just does not fit the realities of human life to-day. The Second Vatican Council declares that "the human race has passed from a rather static conception of reality to a more dynamic, evolutionary one." But has our Church made this advance?

If you will think of the understanding of man taught by the Church in the past, you will see its static quality. It might be that the emphasis was upon the Incarnation, as the revelation both of God and also of our true humanity. The pattern had been laid down; it remained for us to live out the Imitation of Christ. Or it may be that the conversion experience, the rebirth in Christ, is what was emphasized. Then again our task was simply to live out the pattern, to reproduce the experience of a St. Paul or a St. Augustine. I do not mean to suggest that we should no longer imitate Christ or follow St. Paul. What I do mean is that it is not a mechanical, stereotyped affair.

For we live in an age of ever-expanding knowledge. The understanding of man has been deepened and extended by the social sciences. Man seems to be free to fashion the universe to his needs. Sometimes he dares to think that he can take and change himself and grow into a truer humanity.

There is a thoughtful article by Father Gregory Baum in the March-April number of the Ecumenist. In it he deals with this new self-understanding. He tells us that "in the past a seminarian leav-

ing the seminary might have said to his rector: 'Your ideal is too high for me. I don't think I can live up to it'. And he adds, "To-day the seminarian who leaves the seminary often says: 'I don't want to be the kind of person this institution makes me into. I want to be something different'".

Father Baum goes on to discuss priests and nuns who "are convinced that they cannot be faithful to their vocation as human beings in the institutions they entered with so much love at one time. We have in the Church," he says, "the unusual phenomenon that many priests and nuns are leaving their chosen way of life, not with a feeling that they are thereby unfaithful to a high calling, but, rather, with the conviction that their choice is an act of fidelity to the human growth which the Spirit is producing in them."

That is the situation in the Roman Catholic Church. Is it much different in ours? We are suffering from growing pains, and some of us are so much taken up with the pain that we cannot see the growth. The Church is reaching out into the future, with groping hands and with faltering steps, but it is reaching out just the same. No longer can we accept a static understanding of man. No longer can we regard the Christian life as merely reproducing a pattern divinely and infallibly given to us in the Gospel.

For when we turn to Holy Scriptures, we find the dynamic understanding of man at their heart. When earlier I spoke of the unimaginable future before us, I had no difficulty in finding Bible words to describe it. "Things beyond our seeing, things beyond our hearing, things beyond our imagining" - that is a Bible word. I might have completed the passage - "'all prepared by God for those who love him'". (1 Cor. 2:9)

How could we ever have missed this dynamic note in the Bible's understanding of man? Does not St. John make our Lord say, "There is still much that I could say to you, but the burden would be too great for you now. However, when he comes who is the Spirit of truth, he will guide you into all truth; for he will not speak on his own authority, but will tell only what he hears; and he will make known to you the things that are coming". (John 16:12-13)

Now what has all this to do with the concerns of a Provincial Synod? Nothing specifically, and

yet this dynamic conception of the Church should inspire all our decisions. How many prairie parishes, for example, have languished because the people knew the Church only as a static society, living out the same Christian routines that were familiar to them yesterday? I think of one rural parish which has gone on for fifty years, with the same four or five families making up its congregation, while the farm land around was gradually taken over by Ukrainians and others, people with no strong Church connection, who needed to be brought into a Christian community, but who received no hint of a welcome from that parish.

However, let me apply this dynamic conception of the Church to one concern that must come before this Provincial Synod, and that is theological education. Questions about our theological colleges are being asked persistently. A Commission of General Synod will soon begin to investigate them. A Committee of this Synod will be reporting on them.

All seem ready to agree that, with ten such colleges, our Church has too many. At least in this Province something was done when St. Chad's and Emmanuel amalgamated. The ecumenical dimension of these institutions is constantly brought forward, and it may be that the isolated denominational theological school is doomed.

But do we ever stop to ask what the purpose of a theological college is? Have we any clear conception of the kind of men we want in the ministry, and the training they should receive?

When I look back on my own theological training, I am forced to say that I can find no evidence that such questions were ever asked by the college authorities at that time. To-day young men begin their ministry much better trained than I was. We crowded our course into two years. I can remember writing thirteen examinations in my final year, but when I tried recently to write down the names of those thirteen courses, I could only get up to eleven. We had only two first-class professors, and one of them was away most of the time on archaeological research. Most of my teachers had to take three or four subjects, and often they showed little learning or interest in the subjects which had been forced upon them.

Certainly we received no clinical training to make us professionally competent in our pastoral work.

There were only sporadic attempts to help us in our spiritual development. We were told again and again that we must be constant in our parish visiting, but no one ever gave us an adequate reason for parish visits.

The situation is much better to-day, and yet we know that men are still not really prepared for the Church life in which they will minister. Nor will it ever happen unless we catch the dynamic purpose of the Gospel.

There is a great deal of material to help our Church as it tackles this problem of theological education. In the fifties the American Association of Theological Schools published three books written under the leadership of Dr. Richard Niebuhr. I do not think that our Church has yet assimilated the wisdom of the programme that these books advocate. Now in 1967, this Association has published "Education for Ministry" by our own Charles Feilding. This book too deserves our careful study.

Dr. Feilding sets before us four goals of theological education. First is the acquisition of knowledge, a sufficient knowledge of both our Christian heritage and the contemporary world. It is useless to have a theoretical knowledge of the faith unless it can be related to the actual world in which we live. And to understand this world we must know what the philosopher, the sociologist and the psychologist are saying.

The second goal is the development of professional skill. The priest must preach, conduct services, organize the parish life in relation to purposes that he and his flock have identified and accepted, and he must be able to help people in need of help, or else know where to lead them so that they can get that help.

The third goal is the growth in full human personality of the minister himself. Anyone who has been a minister, or has watched ministers at work, knows that their failures in personal growth are often the chief reason for the difficulties that they encounter. Why should a young priest be surprised when he goes into a parish and finds that the people are not ready to receive his every word as gospel, when they are resistant to change, when they cling to the wrong kind of conservatism, or when he finds that they are sinners? If he is growing in humanity he will not give such stereotyped answers to every question

that people will stop asking him questions. One man, who had gone to his doctor with what was clearly a spiritual problem, on being asked why he had not gone to his rector, replied, "Oh, I know what he will say before I go." Could that be said of a priest with human understanding?

The fourth goal of theological education should be a deepening of Christian commitment. Despite a modern tendency to turn away from the classical disciplines of prayer, I am sure that a theological college must help its students to grow in the life of prayer. When you see a college with a vigorous and masculine chapel life, you have found a college in which this spiritual growth is possible.

We should ask whether or not our theological education is directed towards the realization of these four goals. We should also ask whether our theological colleges are governed by the dynamic understanding of man's Christian growth. For the Christian minister, like the Christian layman, should be a man who, while rejoicing in the mighty acts of God as proclaimed in the Creeds, knows also that we have scarcely begun to explore the riches of the Christian life, and that therefore we can never let Christian morality become fossilized. To be in Christ is to dare to be human, to let Christ's love, an austere and demanding love, come alive in our lives.

So here we are in our Provincial Synod. In what direction will our decisions point? Shall it be backwards, as we attempt to halt the forward march of man's spirit and to keep the Church as a relic of some imaginary Christian Golden Age? Or shall it be forward - "until we attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ." (Ephes. 4:13)

I close with two quotations, which I could wish might become slogans for us of the Church. The first is the concluding sentence of Gregory Baum's article of which I have spoken:

"As Church, as God's pilgrim people, we will have to develop a greater sense of the provisional."

My second quotation is a favourite of mine from Elton Trueblood:

"As we think now of the beginnings of the Christian Church, we often suppose it would have been wonderful to be alive then. It would have been

exciting to be early Christians with all their dangers and with all their hopes. But we need not pine, for we are early Christians. We are living in the early days of the Christian Church!"

"HOWARD RUPERT'S LAND"

THE APPOINTMENT OF THE COMMITTEE ON THE METROPOLITAN'S CHARGE:

On the motion of Bishop Norris and Mrs. F.D. Turner the following were appointed as a Committee on the Metropolitan's Charge.

The Ven. M.W. Ames (Convener)

The Rev. G.F.E. Wilkinson      Mr. G.R. Ternouth

The Ven. J.C.M. Clarke      Mr. R. Morris

THE REPORT OF THE COMMITTEE ON DECEASED MEMBERS

This report was presented by the Right Reverend J.F.C. Jackson, who moved its adoption, seconded by the Reverend D.P. Pasterfield.

CARRIED

(See Appendix I)

The Bishops then retired after the Metropolitan requested that the House of Delegates be set in order.

HOUSE OF DELEGATES

The Clerical Secretary then called the House of Delegates to order and on motion of Judge R.G.B. Dickson and Canon T.L. Leadbeater, Chief Justice Smith was asked to act as Chairman.

CARRIED

THE APPOINTMENT OF THE COMMITTEE ON CREDENTIALS

Archdeacon H.W. Brandrick and Mr. E. Morrell were appointed as the Committee on Credentials.

ROLL CALL:

The Clerical Secretary called the Roll of the House of Delegates to which 39 Clergy and 32 Lay Delegates responded.

The Credentials Committee then reported that a quorum was present and that credentials were in order.

THE PROLOCUTOR

The Reverend Canon E.J.I. Hoad was nominated as Prolocutor. There being no further nominations Canon Hoad was declared elected. The new Prolocutor was subsequently escorted by his nomina-

tors, the Venerable J.W. Carter and the Reverend A. Bell, to the House of Bishops to inform them of his election.

#### THE DEPUTY PROLOCUTOR

It was moved by the Very Reverend H.V. Stiff and seconded by Mrs. P.H. Bastin:

That Judge E.R. Tavender be the Deputy Prolocutor.

This was CARRIED and Judge Tavender was declared elected.

#### THE CLERICAL AND LAY SECRETARIES

The Reverend D.P. Pasterfield was nominated as Clerical Secretary, but withdrew his nomination at the consent of his nominee.

The Very Reverend D.A. Ford was nominated.

It was moved by Canon T.L. Leadbeater and seconded by Mr. A.D. Barry:

That Dean Ford be the Clerical Secretary.

This was CARRIED and Dean Ford was declared elected.

Mr. Ian L. Wilson was declared to be elected Lay Secretary on motion of Mr. G.W. Reed and the Reverend Canon W.J. Ayers.

#### THE ASSESSORS

The Prolocutor announced the appointment of Chancellors S.B. Smith and R.G.B. Dickson as his assessors.

#### THE TREASURER

The Reverend Canon W.J. Ayers was appointed Treasurer on motion of the Venerable H.W. Brandrick and the Venerable J.W. Carter.

#### MESSENGER

The Prolocutor announced the appointment of the Venerable J.W. Carter as the Messenger to the House of Bishops.

#### THE PRESS COMMITTEE

Canon T.L. Leadbeater, Mr. E. Palmer and Mr. E. Morrell were appointed by the Prolocutor to the Press Committee.

#### COURTESIES OF THE HOUSE

It was moved by the Clerical Secretary and seconded by the Lay Secretary that the Courtesies of the House be extended to

1. The Reverend Canon T.E. Jones of the M.S.C.C.
2. That whereas the Mackenzie River area is now attached by Commission to the Diocese of Athabasca, and whereas the Diocese of Athabasca has two members less than its full representation at this Provincial Synod, that this Synod accepts and declares that the Reverend K.L. Genge and Mr. Peter Parker, both of the Mackenzie River area, be given the privileges of full membership in this Synod.

CARRIED

#### NOMINATING COMMITTEE

The Prolocutor announced the appointment of the following as the Nominating Committee for Provincial Synod:

The Ven. J.W. Carter

Mr. C.R. Osler

The Rev. Canon T.W. Teape

Mr. I.L. Wilson

#### FIRST DAY - AFTERNOON SESSION

House of Delegates

#### JOINT SESSION

The Synod assembled in Joint Session at 3:40 p.m.

#### REPORT OF THE COMMITTEE ON THE METROPOLITAN'S CHARGE

The Venerable M.W. Ames presented a progress report indicating that the Committee was prepared to do more work. (See Appendix II).

The Venerable M.W. Ames moved, seconded by the Venerable J.C.M. Clarke:

That a message of appreciation and good wishes be sent to the Right Reverend G.R. Calvert.

CARRIED IN BOTH HOUSES

Discussion arising from the report on the Metropolitan's Charge resulted in the following motions:

Moved by the Bishop of Brandon and seconded by the Venerable M.W. Ames:

That this Provincial Synod concurs in the request of the Metropolitan to live outside the bounds of the Province for an experimental period of two years.

Moved by the Reverend D.P. Pasterfield, seconded by the Venerable H.W. Brandrick:

That the Bishop of Brandon's motion be deferred until the resolutions with regard to the Primate's responsibilities and residence come up later.

CARRIED IN BOTH HOUSES

Moved by the Venerable M.W. Ames and seconded by the Bishop of Saskatchewan:

That the report on the Metropolitan's Charge be received.

CARRIED IN BOTH HOUSES

The Metropolitan then read a telegram from the Bishop of the Arctic sending his regrets for his late arrival at the Synod.

The House of Bishops then extended greetings to the Deputy Prolocutor and to the newly elected secretaries of the Provincial Synod.

The Reverend R.J. Adamson moved, seconded by the Reverend H.M. Butcher:

That the Committee on the Metropolitan's Charge continue its work and prepare resolutions for debate and action.

CARRIED IN BOTH HOUSES

#### REPORT ON THE STRUCTURE AND FUNCTION OF PROVINCIAL SYNOD

This report was presented by the Bishop of Qu'Appelle and it was moved by the Bishop of Saskatoon and seconded by the Reverend J.R. Reed:

That the recommendations of the Committee on the Structure and Function of Provincial Synod be referred to the Committee on Constitution and Canons for consideration and report to this Committee.

CARRIED IN BOTH HOUSES  
(See Appendix III)

#### REPORT OF THE COMMITTEE ON EDUCATIONAL INSTITUTIONS

Since the Convener of the Committee was not a member of the Provincial Synod, the Bishop of Saskatoon, seconded by the Bishop of Saskatchewan, moved that the report be received.

CARRIED IN BOTH HOUSES  
(See Appendix IV)

FIRST DAY - EVENING SESSION  
JOINT SESSION

The Synod re-assembled in Joint Session at 8:00 p.m.

REPORT OF THE COMMITTEE ON THE STATE OF THE CHURCH

The Very Reverend D.A. Ford presented this report, and on his motion, seconded by the Bishop of Edmonton, it was received.

CARRIED IN BOTH HOUSES  
(See Appendix V)

REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

This was presented by Mr. Justice S. Bruce Smith.

It was recommended by the Chancellors that changes be made in the Canons as they concern the relationship between General and Provincial Synods.

The Bishop of Qu'Appelle moved, seconded by the Prolocutor:

That the report of the Committee on the Structure and Functions of the Provincial Synod be referred to the Committee on Constitution and Canons.

CARRIED IN BOTH HOUSES  
(See Appendix VI)

The Metropolitan then declared that the Constitution and Canons, with amendments to date, should be ready for the next meeting of Provincial Synod.

THE MEMORIAL AMENDMENTS AND PETITION FROM THE DIOCESE OF RUPERT'S LAND

(a) Memorial

That this Diocesan Council, acting on the instructions of the Synod of the Diocese of Rupert's Land, requests the Synod of the Province to make the necessary changes in the Constitution to allow the Diocese of Rupert's Land to elect its own bishop and to permit the Metropolitan-Elect to remain in his own Diocese.

Mr. Justice R.G.B. Dickson moved, seconded by Canon E.J.I. Hoad:

That this memorial be received and in principle approved.

(b) Proposed Amendments to the Constitution.

If the foregoing Memorial is passed a delegate from the Diocese of Rupert's Land will move the following resolutions:

- (1) That Section VI of the Constitution be amended by deleting the words "except the Metropolitan See of Rupert's Land" where these words appear in the second and third lines.
- (2) That Section VII of the Constitution be repealed and the following substituted:

"APPOINTMENT OF A METROPOLITAN

VII. The Metropolitan shall be elected from among the Diocesan Bishops of the Province by an Electoral College composed of the following:

- (a) The House of Bishops
- (b) The Standing Committee of the House of Delegates on the Election of Bishops.

On the occurrence of a vacancy in the office of Metropolitan the Diocese in which the former Metropolitan resided shall forthwith proceed with the election of a Bishop unless such Diocese has a Bishop Coadjutor, and within a period not exceeding 60 days from the assumption of office of such Bishop the Senior Bishop in the Province shall cause the Electoral College to be summoned at such time and place as he shall decide.

The members of the Electoral College shall act and vote together. The election shall be by ballot and a majority of votes shall suffice to elect. The Senior Bishop present shall preside and, in case of equality, shall have a casting vote in addition to his vote in the ballot. No election shall take place unless at least half of the members of the House of Bishops and half of the members of the Standing Committee are present. Provided always that every member of the Standing Committee shall be a resident of the Diocese which he represents.

The Bishop elected as Metropolitan shall continue to reside in his Diocese and shall bear the title of Archbishop of that Diocese and Metropolitan of the Province of Rupert's Land

provided however that the Metropolitan, if and while holding the office of Primate, may reside within the City of Toronto."

- (3) That Clause 3 of Section VIII be amended by deleting therefrom the proviso which reads:

"Provided however that a Bishop Suffragan of the Diocese of Rupert's Land shall be appointed by the Synod of the Diocese of Rupert's Land by the same rules and under the same conditions as those laid down for the appointment of the Bishop of a Diocese, other than the Metropolitan, mutatis mutandis."

- (4) That Clause 14 of Section VIII of the Constitution be repealed and that Clauses 15 and 16 of the said Section be renumbered Clauses 14 and 15 respectively.

- (5) That Section IX of the Constitution be amended by adding thereto as Clause 4 the following:

"4. That all monies and other property held in trust as at May 15, 1967, for the Archbishop of Rupert's Land are hereby declared to be held in trust for the Archbishop in his capacity as Bishop of the Diocese of Rupert's Land and not in his capacity as Archbishop of the Ecclesiastical Province of Rupert's Land and no Metropolitan hereafter elected and being of a See other than the Diocese of Rupert's Land shall have any right or claim to such monies or other property or to the income therefrom."

- (6) That the "Rules of Procedure for the Election of a Metropolitan" be deleted and the following substituted therefor:

"(1) Senior Bishop shall mean the Bishop senior by consecration in the Province.

(2) The phrase "casting vote" shall mean a vote additional to his vote as a member of the Committee.

(3) The Electoral College shall, on assembling, appoint a Committee to verify the credentials of its members. The Electoral College shall also appoint a secretary who shall keep minutes of its proceedings of which two copies shall be made and signed by the Senior Bishop and Secretary, one copy to be

deposited with the Senior Bishop and the other deposited with the Clerical Secretary of the Synod of the Province of Rupert's Land.

- (4) In case of a vacancy in the membership of the Standing Committee from any Diocese by death, resignation or want of residence or any other cause whatsoever the vacancy may be filled by the Executive Committee of the Synod of the Diocese concerned, or in case there is no Executive Committee by the Bishop or Commissary of the Diocese.
- (5) A simple majority of the Committee shall decide whether or not the ballot shall be preceded by nomination; and in the event of nominations being made no discussion shall take place previous to the ballot unless required by a two-thirds majority.
- (6) After the result of the ballot is declared the Senior Bishop shall inform the Metropolitan-Elect, and on his acceptance shall, under his hand and seal, notify the Bishops of the Province.
- (7) The travelling expenses of the Members of the Committee shall be paid by the Provincial Treasurer.
- (8) Subject to Section VII and the rules herein contained, the Committee shall determine its own procedure."

#### APPLICATION FOR APPOINTMENT OF A BISHOP COADJUTOR

If all the foregoing amendments are passed with the necessary two-thirds majorities, the Metropolitan will present to the Provincial Synod the following request:

"At a Synod of the Diocese of Rupert's Land held in Winnipeg on April 29th, 1967, the following resolution was passed:

'Whereas the Bishop of the Diocese of Rupert's Land is the holder of the office of Primate; And whereas it now becomes necessary for him, in the performance of his primatial duties to move his residence and primatial office to Toronto;

And whereas it is necessary that due provision be made for the pastoral care and episcopal oversight of the Diocese of Rupert's Land;

Therefore be it now resolved that the Synod of the Diocese of Rupert's Land do now apply to the Metropolitan for the appointment of a Bishop Coadjutor for the Diocese of Rupert's Land.'

Therefore in accordance with Clauses I(d), 2 and 3 of Section VIII of the Constitution of the Provincial Synod of Rupert's Land, I submit this application to this meeting of the Provincial Synod of Rupert's Land, called for May 23 and 24, 1967."

The Bishop of Brandon moved an amendment to Part (b) (2) (last paragraph), seconded by the Bishop of Saskatoon to the effect:

"That the Metropolitan, if and while holding the office of Primate may reside in Canada outside the boundaires of the Ecclesiastical Province."

CARRIED IN BOTH HOUSES

The proposed amendments to the Constitution were then adopted section by section.

Section (b)(1)

Moved by Judge R.G.B. Dickson and seconded by Canon E.J.I. Hoad:

That this amendment be adopted.

CARRIED IN BOTH HOUSES

Moved by the Bishop of Athabasca, seconded by Canon T.L. Leadbeater:

That the election of the Metropolitan be by the House of Bishops.

THIS AMENDMENT WAS LOST IN  
THE HOUSE OF DELEGATES

Section (b) (2)

Moved by Judge R.G.B. Dickson, seconded by Canon E.J.I. Hoad:

That Section (b)(2), as amended be adopted.

CARRIED IN BOTH HOUSES

Section (b)(3)

Moved by Judge R.G.B. Dickson, seconded by  
Canon E.J.I. Hoad:

That this amendment be adopted.

CARRIED IN BOTH HOUSES

Section (b)(4)

Moved by Judge R.G.B. Dickson, seconded by  
Canon E.J.I. Hoad:

That this amendment be adopted.

CARRIED IN BOTH HOUSES

Section (b)(5)

Moved by Judge R.G.B. Dickson, seconded by  
Canon E.J.I. Hoad:

That this amendment be adopted.

CARRIED IN BOTH HOUSES

Section (b)(6)

Moved by Judge R.G.B. Dickson, seconded by  
Canon E.J.I. Hoad:

That this amendment be adopted.

CARRIED IN BOTH HOUSES

The Metropolitan then made formal application to the Provincial Synod for a Bishop Coadjutor for the Diocese of Rupert's Land. The application was moved by Judge R.G.B. Dickson and seconded by Canon E.J.I. Hoad.

CARRIED IN BOTH HOUSES

REQUEST OF THE PRIMATE FOR TEMPORARY RESIDENCE  
IN TORONTO

The deferred resolution arising from the request of the Metropolitan in his Charge was then put before the Joint Session and

CARRIED IN BOTH HOUSES

The Synod adjourned at 10:30 p.m.

## SECOND DAY - MORNING SESSION

May 24th, 1967

Mattins were said at 7:45 a.m. in St. Chad's Chapel by the Very Reverend H.V.R. Short and the Very Reverend W. Sewell. The Holy Communion was celebrated by the Very Reverend H.V.R. Short, the Very Reverend D.A. Ford and the Reverend Professor J.R. Fife.

### HOUSE OF DELEGATES

The House of Delegates re-assembled at 9:30 a.m.

The Reverend A. Bell moved, seconded by Dr. T. Quirke:

That the reading of the minutes of the previous day's sessions be dispensed with at this time.

CARRIED

### JOINT SESSION

The Synod re-assembled in Joint Session at 9:45 a.m.

Moved by the Reverend G.F.E. Wilkinson and seconded by Mr. G.R. Ternouth:

That an expression of thanks be sent to the authorities of the University and to the authorities of the College of Emmanuel and St. Chad together with the Diocese of Saskatoon for their kindness in placing their facilities at the disposal of the Synod and for the hospitality extended.

CARRIED IN BOTH HOUSES

Moved by the Bishop of the Red River and seconded by the Bishop of Athabasca:

That a telegram of congratulations be sent to Canon C.F. Arnold on his election as Bishop Suffragan of Nova Scotia.

CARRIED IN BOTH HOUSES

PETITIONS FROM THE DIOCESE OF QU'APPELLE (A revision of Resolution No.2 in the Convening Circular).

1. Re: The 39 Articles

Moved by the Very Reverend W. Sewell and seconded by the Reverend D.P. Pasterfield:

That Canon I, Section 1 of the Canons of the Province of Rupert's Land be amended by the deletion of the words "39 Articles of Religion" and substituting the words "Solemn Declaration adopted by the first session of the General Synod in 1893 (as printed in the Book of Common Prayer)".

CARRIED IN BOTH HOUSES

This becomes mandatory upon the Dioceses of the Province of Rupert's Land. It does not, however, mean that the clergy take a new oath of subscription.

Moved by the Bishop of Saskatoon and seconded by Canon W. McGregor:

That the Resolutions on Canon I be reopened for debate.

THIS MOTION WAS LOST

2. Re: The Primacy

A second Petition from the Diocese of Qu'Appelle was introduced. Two of these Petitions were amended as follows:

In Section 2 the words "all Canada" were changed to "The Anglican Church of Canada".

In Section 3 the word "auxiliary" was changed to "provincial".

The amended Petitions were moved by the Bishop of Qu'Appelle and seconded by the Very Reverend W. Sewell.

1. That it be recommended to General Synod that the Primacy be detached from diocesan responsibility, so that the Primate may be free to devote full time to the duties of the Primacy, and give pastoral supervision to the staff at Church House.

2. That the Primate be designated Archbishop and Metropolitan of the Anglican Church of Canada.
3. That there be Provincial Metropolitans for the ecclesiastical Provinces.
4. That the Primate's office be in Toronto, and his place of residence either in Toronto or nearby.

All four sections were CARRIED IN BOTH HOUSES

The Primate allowed a ten minute recess at 11:30 a.m.

#### REPORT OF THE COMMITTEE ON DIOCESAN BOUNDARIES

This report was presented by the Bishop of Brandon.

Moved by the Bishop of Brandon and seconded by the Very Reverend W. Sewell:

That the report be received.

CARRIED IN BOTH HOUSES  
(See Appendix VII)

Re: The Mackenzie River Territory

An addition was suggested to Section I of the Constitution giving authority to transfer areas from one diocesan jurisdiction to another.

Moved by the Bishop of Brandon and seconded by the Very Reverend W. Sewell:

That the following change in the Constitution be effected and that it become Section Ia of the Constitution.

#### Motion 1

Notwithstanding anything in this Constitution to the contrary, episcopal jurisdiction and administration over a geographical area may be transferred temporarily by one diocese to another diocese subject to the consent of the Executive Committee of Provincial Synod, upon such terms and conditions and for such period as may be agreed by the two dioceses concerned. During the period of such transfer the clergy and lay delegates of the area transferred shall become members of the Synod of the transferee diocese with all privileges and voting rights and shall cease to be members of the Synod of the transferor diocese. Any such transfer may provide for the Suffragan Bishop, if any, of the transferor diocese administering the territory so transferred with complete episcopal authority.

CARRIED IN BOTH HOUSES

Motion 2

The content of this motion is already in the Constitution.

Motion 3

Moved by the Bishop of Brandon and seconded by the Very Reverend W. Sewell:

That should the Province of British Columbia wish to join the episcopal jurisdiction of the Yukon with that of Mackenzie River, we recommend that following full consultation with the Bishops of Athabasca and Mackenzie River, the Metropolitan, together with the Committee on Boundaries, may enter into agreement with the Metropolitan of British Columbia for the implementation of such a plan.

The following amendment was moved by the Reverend R. Stubbs, seconded by the Reverend D. Beaver:

That the words "Diocese of Athabasca" be submitted for "Bishops of Athabasca and Mackenzie River".

THE AMENDMENT WAS LOST

THE MOTION WAS THEN CARRIED IN BOTH HOUSES

At 12:33 p.m. the Session was adjourned for lunch and noon-day prayers were said.

SECOND DAY - AFTERNOON SESSION

JOINT SESSION

The Synod re-assembled in Joint Session at 2:00 p.m.

The Bishop of Saskatoon moved, seconded by the Venerable J.W. Carter:

That congratulations be extended to the Bishop of Saskatchewan on his attaining to the Fortieth Anniversary of his Ordination.

CARRIED IN BOTH HOUSES

Committee on Boundaries (continued)

Motion 4

Moved by the Bishop of Brandon, seconded by the Very Reverend W. Sewell:

That the Memorial and resolutions of the Diocese of Brandon on the creation, by commission of a new episcopal area by

transfer of certain territories in northern Manitoba from the Diocese of Keewatin to Brandon, be approved by Provincial Synod.

And further it is resolved that when and if this territory is attached to the Diocese of Brandon that permission be granted to the diocese to proceed with the election of a Bishop Suffragan.

CARRIED IN BOTH HOUSES

Re: Rupert's Land-Keewatin  
Motion 5

That subject to the diocesan Synods concurring that all that portion of the Diocese of Keewatin lying south of the fifty-third parallel to the International Border lying within the Province of Manitoba be transferred to the Diocese of Rupert's Land.

CARRIED IN BOTH HOUSES

Re: Keewatin-Moosonee  
Motion 6

That subject to the diocesan Synods concurring that Provincial Synod concur in the episcopal administration by the Bishop of Keewatin of that portion of the Diocese of Moosonee described by commission of the Bishop of Moosonee and that this arrangement be subject to review by Provincial Synod from time to time.

CARRIED IN BOTH HOUSES

Re: Calgary-Qu'Appelle  
Motion 7

That subject to the diocesan Synods concurring we agree that the portion of the Diocese of Qu'Appelle within the Province of Alberta be transferred to the Diocese of Calgary at a time suitable to the two Bishops concerned.

CARRIED IN BOTH HOUSES

Motion 8

That the Metropolitan should re-constitute the Committee on Boundaries and authorize a study of the diocesan and episcopal structure of the Province of Rupert's Land and report to the next meeting of this Synod.

Mr. A.D. Berry moved, seconded by Mr. P. Stevens:  
That the Metropolitan be asked to establish

a special committee to examine and report upon the structure, organization and boundaries of the Church throughout the ecclesiastical Province of Rupert's Land.

THE AMENDED MOTION WAS CARRIED IN BOTH HOUSES

The Reverend Canon T.E. Jones of the M.S.C.C. then spoke to the Synod.

Moved by the Bishop of Brandon and seconded by the Bishop of Athabasca:

That all matters that the Provincial Synod has referred to the Committee on Boundaries be now referred to the Committee on Structure, Organization and Boundaries and that the special Committee on Boundaries be discharged.

CARRIED IN BOTH HOUSES

REPORT OF THE COMMITTEE ON INDIAN AND ESKIMO WORK

Moved by the Bishop of Qu'Appelle and seconded by Mr. H.J. Henson:

That the report of the Committee on Indian and Eskimo Work be received.

CARRIED IN BOTH HOUSES  
(See Appendix VIII)

REPORT OF THE COMMITTEE TO CONSIDER A LAY TRAINING CENTRE

Moved by the Very Reverend H.V.R. Stiff, and seconded by the Reverend D.P. Pasterfield:

That this report be received.

CARRIED IN BOTH HOUSES  
(See Appendix IX)

REPORT OF THE PROVINCIAL ARCHIVIST

Moved by Mr. I. Wilson and seconded by Mr. G.W. Reed:

That the report of the Provincial Archivist be received and published in the Synod Journal.

CARRIED IN BOTH HOUSES  
(See Appendix X)

At this point it was moved by the Bishop of the Red River, seconded by the Bishop of Edmonton:

That this Synod regrets the absence of the Reverend Dr. T.C.B. Boon from this Synod and sends to him good wishes and thanks

for all his work as Provincial Archivist.

CARRIED IN BOTH HOUSES

REPORT OF THE PROVINCIAL COMMITTEE ON THEOLOGICAL  
EDUCATION

Moved by the Bishop of Athabasca and seconded by  
the Reverend G.F.E. Wilkinson:

That this report be received.

CARRIED IN BOTH HOUSES  
(See Appendix XI)

MOTIONS REGARDING THEOLOGICAL EDUCATION IN THE  
ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

Moved by the Bishop of Athabasca and seconded by  
the Reverend G.F.E. Wilkinson:

That this Provincial Synod officially recognizes the existence of one theological school for the preparation of men for the ministry for the Ecclesiastical Province of Rupert's Land, and that it further recommends that the College of Emmanuel and St. Chad in Saskatoon be this centre - in view of the ecumenical developments in Saskatoon and in the light of the proposed policy of the United Church of Canada.

CARRIED IN BOTH HOUSES

Moved by the Bishop of Athabasca and seconded  
by the Reverend G.F.E. Wilkinson:

That this Provincial Synod recognizes the need for a greater emphasis on recruitment for the ministry at their level of the Church's life, and that its members undertake to do what is in their power to encourage this recruitment within the Province of Rupert's Land; and that any programme of recruitment should include an approach to students in high schools wherever this is possible.

CARRIED IN BOTH HOUSES

Moved by the Bishop of Brandon and seconded by  
the Bishop of Qu'Appelle:

That this Provincial Synod in accepting the position of the College of Emmanuel and St. Chad as the theological college for this Ecclesiastical Province, agrees to ask the dioceses to make a regular grant to the college and instructs the Executive Com-

mittee to negotiate with each diocese the yearly grant it will provide with the suggestion that there be a minimum grant of \$2,000 per year, beginning in 1968.

CARRIED IN BOTH HOUSES

Moved by the Bishop of Athabasca and seconded by the Reverend G.F.E. Wilkinson:

That this Committee on Theological Education be discharged.

CARRIED IN BOTH HOUSES

Moved by the Bishop of Saskatoon and seconded by the Reverend Canon T.L. Leadbeater:

That this Provincial Synod of Rupert's Land records its appreciation of the contribution which the universities within the Ecclesiastical Province have made toward higher education and in other areas of the Church's life and urges those responsible for determining courses of study to give urgent and careful consideration to the establishment of Faculties of Theology as constituent parts of those universities, and further that a copy of this resolution be sent to the Premiers of each Province and to the President of each University within the Ecclesiastical Province.

CARRIED IN BOTH HOUSES

#### REPORT OF THE PROVINCIAL ARCHIVIST

Moved by Mr. I.L. Wilson and seconded by the Very Reverend D.A. Ford:

That in the knowledge that the interests of the Provincial Archives would be protected in all cases, and since nothing will be done without the approval and consent of the Chancellor of the Diocese of Rupert's Land and further, since the contract with the Province of Manitoba so permits, it is moved that the Provincial Archivist be empowered to loan selected books and documents to university libraries or Departments of History.

CARRIED IN BOTH HOUSES

Moved by Mr. I.L. Wilson and seconded by the Very Reverend D.A. Ford:

That the report of the Provincial Archivist be received.

CARRIED IN BOTH HOUSES  
(See Appendix X)

ADDITIONAL REPORT OF THE COMMITTEE ON THE  
METROPOLITAN'S CHARGE

Moved by the Rev. G.F.E. Wilkinson and seconded by Mr. G. Ternouth:

1. Be it resolved that an expression of thanks go from this Synod to the Diocese of Saskatoon - to the College of Emmanuel and St. Chad - and to the University authorities - for their work and kindness in accommodating this Synod.

CARRIED IN BOTH HOUSES

2. Whereas a Commission of General Synod will soon begin to investigate concern regarding theological education, therefore be it resolved that this Provincial Synod recommend to the General Synod Commission that in any programme of recruitment and training for the ministry the four goals of theological education as set out in Dr. Feidling's book "Education for Ministry" be the terms of reference.

CARRIED IN BOTH HOUSES

3. Recognizing the need for closer supervision of post-graduate ordination training, be it resolved -
  - a) that General Synod be asked to consider the possibility that every man upon ordination in the Canadian Church be required to serve a two year assistant curacy and also serve at least three years in a missionary diocese, and to this end - THIS MOTION WAS LOST
  - b) that in view of the fact that theological education does not end with graduation from a theological college the utmost pastoral care be exercised by the Bishops towards all clergy, especially in missionary dioceses.

CARRIED

#### REPORT OF THE COMMITTEE ON THE RURAL CHURCH

This report was presented by the Venerable V.P. Cole.

Moved by the Venerable V.P. Cole and seconded by the Reverend K. Genge:

That this report be received.

CARRIED IN BOTH HOUSES  
(See Appendix XII)

#### REPORT OF THE NOMINATING COMMITTEE

The Report of the Nominating Committee was presented by the Venerable J.W. Carter and seconded by Mr. I.L. Wilson.

That this report be adopted.

CARRIED  
(See Appendix XIII)

It was also moved by the Venerable J.W. Carter and seconded by Mr. I.L. Wilson

1. That the first named regular delegate from each diocese be the member of the Electoral College and that the first named clerical delegate be the convener of the committee to which he is named.
2. That the Committee on Diocesan Boundaries be deleted from the list of Standing Committees.

CARRIED IN BOTH HOUSES

The House of Bishops is to submit names of representatives of the House of Bishops on Standing Committees.

#### REPORT OF THE TREASURER

It was moved by Canon W.J. Ayres and seconded by Mr. I.L. Wilson:

That the report covering the period January 1, 1960, to April 30, 1963, as printed in the 1964 Provincial Synod Journal be approved.

CARRIED IN BOTH HOUSES

#### AUDIT TO 1966

It was moved by Canon W.J. Ayres and seconded by Mr. I.L. Wilson:

That the report to the end of 1966 be approved.

CARRIED IN BOTH HOUSES  
(See Appendix XIV)

It was moved by the Very Reverend D.A. Ford and seconded by Mr. I.L. Wilson:

1. That the firm of Price Waterhouse be the auditors.
2. That up to \$2,000 be made available for meetings of the Standing Committees between Synod Meetings.

CARRIED IN BOTH HOUSES

Moved by the Very Reverend D.A. Ford and seconded by Mr. I.L. Wilson:

1. That the Metropolitan and Prolocutor be authorized to confirm the Minutes of the Joint Sessions of this Synod and the Prolocutor and Deputy Prolocutor the Minutes of the House of Delegates.
2. That the Journal of Proceedings of the Synod be printed.
3. That the schedule of Acts of the Synod be taken as read and that the Acts of Synod adopted by both Houses are hereby promulgated and declared to be the Acts of this Synod.

CARRIED IN BOTH HOUSES

#### VOTES OF THANKS

It was moved by the Bishop of the Mackenzie River and seconded by the Bishop of Athabasca:

That this Synod expresses a hearty vote of thanks to his Grace, the Metropolitan, for his leadership in this Synod.

CARRIED WITH APPLAUSE  
IN BOTH HOUSES

It was moved by Canon T.L. Leadbeater and seconded by the Reverend A. Bell:

That a vote of appreciation be extended to the Assessors, the Prolocutor, the clerical and lay secretaries and the treasurer for the excellent way in which they assisted the Metropolitan in the Synod.

CARRIED IN BOTH HOUSES.

The Metropolitan made announcement of the establishment of a second school under the direction of the Company of the Cross at Edmonton in the near future. He also indicated the possibility of a third such school in Saskatchewan in 1970.

## PROROGATION

The Metropolitan prorogued the Synod with prayer and Benediction at 5:50 p.m.

"HOWARD RUPERT'S LAND"

Metropolitan

"G.F.C. QU'APPELLE"

Secretary

House of Bishops

"E.J.I. HOAD"

Prolocutor

"DOUGLAS A. FORD"

Clerical Secretary

"IAN L. WILSON"

Lay Secretary

## APPENDIX I

### THE REPORT OF THE COMMITTEE ON MEMORIALS TO DECEASED MEMBERS 1967

My Lord Archbishop and Members of Synod:

Your Committee on Memorials to Deceased Members wishes to report that since this Provincial Synod last met in Winnipeg in June 1964 the following members and former members of this Synod have passed from the scene of their earthly labours and entered the Church Triumphant.

#### DIOCESE OF RUPERT'S LAND

##### WILLIAM PERCY WHITE

Few churchmen have given as much service and devotion, over so many years, to all phases of church life as did William Percy White, in the more than fifty years he resided in Winnipeg. Born at Shepton Mallet in Somerset, he came here in his late teens to join his uncle, W.H. Stone, then a very well-known businessman and member of old Christ Church at Henry and King. After his marriage Percy White took up residence on Bannerman Avenue, and became associated with St. John's Cathedral parish.

Here his responsibilities were rapidly increased. From 1919-1935 Mr. White was people's warden, from 1936-1939 "minister's warden" (as this office was termed during the seventy-two years the Cathedral was served in this respect co-operatively by the members of the Dean and Chapter). Mr. White was a member of the diocesan synod 1925-1945 and 1951-1959; he was elected a delegate to the Provincial Synod of Rupert's Land four times (1929, 1942, 1953 and 1956) and at the 1932 meeting represented Mackenzie River - its last lay delegate - and on three occasions was a member of General Synod, 1931, 1943 and 1959.

For many years he was a member of the executive committee of the diocese, and represented it on St. John's College Council through some of the most difficult years of the College. In addition to this it must be added that he was the most persistent and enthusiastic of the group of members of the Cathedral parish who were responsible for the rebuilding and completion of the present St. John's Cathedral in 1926, on the historic site, where in 1820 Rev. John West opened his first school in an old log building which happened to be there.

W. Percy White was an enthusiastic Mason. During the 1920's he was for some years a member of the Winnipeg Parks Board and served a term as its chairman. In the 1930's he closed out the W.H. Stone Company, and joined the staff of the Hudson's Bay Company's retail store, which he served in a variety of ways for more than twenty years. He was an admirable administrator, with a peculiar gift in the matter of "adjustments". Difficulties and problems seemed to melt away when he took charge of them, and he had that capacity for remembering names and faces which brings a personal touch to chance meetings. Perhaps the best tribute to his abilities is that he was appointed by Archbishop I.O. Stringer as one of his original six "Attorneys" in 1931.

After several years residence in Calgary, W. Percy White died at the home of his eldest daughter, Margaret, in Montreal on April 29th, 1966; he is buried in the Churchyard of St. John's Cathedral, the place he loved.

#### DIOCESE OF SASKATOON

##### THE VERY REVEREND ELLWOOD HAROLD PATTERSON

a graduate in Arts and Theology of Bishop's University, Lennoxville, was made a Deacon in 1944 and ordained Priest in 1945, both in the Diocese of Quebec. Until 1947 he was Incumbent at Leeds and Inverness in that diocese, when he became Assistant Curate at Holy Trinity Church, Welland, and in 1949 Rector of the parish of St. David, Welland, where he remained until 1954, when he was appointed Rector of the parish of St. James, Hamilton. In 1956 he became Rector of Trail, British Columbia, and in 1959, while retaining this position, was made Archdeacon of Kootenay. In 1962 he was appointed Rector and Dean of the Cathedral of St. John the Evangelist, Saskatoon. A member of General Synod he was especially associated with the work of the Department of Religious Education. After a long and serious illness, courageously borne, he died at forty-five years of age on October 28th, 1965. In a comparatively short time, by life and word, the Dean brought to many new understanding of the Christian faith and its implications for daily life. We thank God for him and for his ministry and pray that its fruits may long nourish the Church.

#### CHARLES HERBERT BAILEY

was a member of the Provincial Synod in 1956. A devout and faithful churchman, he had a large part in the development of the parish of All Saints, Saskatoon, following the last war. He served as Chairman of the Building Committee for the new church. As a member of the Vestry and in other offices he gave valuable leadership. His cheering presence and his readiness to serve the Church will long be remembered by those who knew him. He died on September 14th, 1966.

#### BERTRAM MELVILLE THOMAS CLARKSON WAKELING

was born in Hereford, England, and received his early education at St. Paul's School, London. Coming to Canada in 1905 he resided briefly at Melville and Moosomin before moving to Saskatoon to study law in 1908. He was called to the bar in 1912 and appointed King's Council in 1929. In 1945 he became a magistrate and was the first President of the Provincial Magistrates' Association. He retired in 1961 but continued to be available for substitute duty in the Magistrate's Court until the time of his death. Judge Wakeling was one of the most highly respected members of the legal profession in the Province of Saskatchewan. He was a member of Provincial and General Synods. For some twenty years he was Chancellor of the Diocese of Saskatoon and gave valuable advice to its Bishops and Synods. He died on May 16th, 1965. We remember him with thanksgiving and with a deep sense of loss.

#### ARTHUR NEVILLE WETTON

of North Battleford, came to Saskatchewan from England in 1906. At the outbreak of the First World War he was already in the militia and went overseas with the 9th Battalion Canadian Mounted Rifles. His continued association with the militia subsequently led to service as a major in the Second World War. Mr. Wetton had occupied all the responsible positions open to a layman in the Church. For many years a Churchwarden at St. Paul's Church, North Battleford, he also represented his parish as a lay delegate to Synod. He gave long service on the Executive Committee and had been a member of both Provincial and General Synods. He died on July 10th, 1964. His readily given devotion to duty in Church and State and his friendly spirit will long be remembered.

## DIOCESE OF ATHABASCA

### THE RIGHT REVEREND ARTHUR HENRY SOVEREIGN

was elected Bishop of the Yukon on September 30th, 1931, and was consecrated in Christ Church Cathedral, Vancouver on January 6th, 1932; he was present at the Provincial Synod of 1933 - the last he attended was 1950, when he was senior bishop in that House; a period of change, anxiety and, at times, tumult in which the dioceses he served were concerned.

After a brilliant academic career in school at Woodstock, Ontario, Toronto and Oxford (in Theology at Wycliffe, Toronto) he was ordained in Christ Church Cathedral, Vancouver to become curate there in 1906. In 1909 he took over the work of St. Mark's Kitsilano, then being carved out of the bush on the south shore of English Bay as a parish, and was the first rector. It is reputed that the church had a thousand communicants, and as many in the Sunday School when he went to the Yukon in 1932.

1932 proved to be a year of disaster of the Province of Rupert's Land; in defalcations in the affairs of its fiduciary agents the Dioceses of Athabasca, Mackenzie River and Yukon had lost their episcopal endowments as had Moosonee, Keewatin and Rupert's Land itself as well as institutional and pension funds. At the same time Bishop R.J. Renison, who had been consecrated for Athabasca at the same time as Bishop Sovereign for the Yukon, had resigned in order to accept the rectory of St. Paul's Church in Toronto. The provincial committee on the appointment of bishops had been called for September 22nd, and with the Primate, Archbishop Owen and Canon S. Gould, the strong man of the M.S.C.C. (who was already working on the Restoration Fund) present, this committee turned itself into a miniature synod. Bishop Geddes of Mackenzie River apparently agreed to undertake the work of the Yukon as well, and Bishop Sovereign was asked to go to Athabasca, which he immediately consented to do.

The Provincial Synod of 1933 is probably the most important between 1875 and 1967; its chief work is generally judged to be the setting up of the Diocese of the Arctic, with its election of Archibald L. Fleming as the first Bishop. In the re-arrangement of boundaries the Mackenzie River Diocese ended, but the boundary for south of the Arctic followed the Arctic Circle east-

ward from the British Columbia boundary to where the Alberta-Saskatchewan theoretically met, and this placed the southern part of the Mackenzie valley in the Diocese of Athabasca.

Athabasca as a diocese already had enough problems to face its bishop; short of men, money and easy communications, he had to contend with the work on the Mackenzie River as far north as Norman Wells, Bishop Sovereign travelled widely both inside his huge diocese, and beyond. His presentation of the needs of his work brought generous responses, when people understood the need. The anonymous donor replaced the old cathedral at Peace River in 1936 with the present St. James' Cathedral and parish hall, though the diocese provided the furnishings; it was supposed to be her last gift to the Canadian church, but the record states that with help from her and the Dominion government the Hospital was built at Fort Norman in 1939; and some thirty churches were erected between 1929 and 1945; school and church at Whitefish Lake were replaced, and about 1950 the residential school at Wabasca was rebuilt by the Government. Church work was begun at Yellowknife in 1939, and the church (which became the first self-supporting one in the Diocese of The Arctic) built in 1941. O.R. Rowley, our biographer of Bishops, wrote of Arthur Sovereign as a statesman of the church. "His endless energy and unquenchable zeal have inspired his clergy and workers to unbelievable accomplishments. The Church of the last great frontier has (under his leadership) been transformed from a struggling child, to a strong, healthy and vigorous youth."

#### DIOCESE OF KEEWATIN

##### THE REVEREND CANON MAURICE SANDERSON

Maurice Sanderson was ordained in St. John's Cathedral, Winnipeg, in 1902, having received part of his instruction at St. John's College at the hands of the Most Reverend Samuel Pritchard Matheson.

Most of his ministry was served in the Diocese of Keewatin in the missionary areas of Lac Seul and Lake of the Woods. He was a man of great humility and was greatly beloved by all who knew him.

After his retirement he held a special licence to assist in the parish of Red Lake, and was collated an honorary canon of St. Alban's Pro-Cathedral. The degree of Doctor of Divinity was conferred on him by St. John's College, Win-

nipeg, to commemorate a rich and fruitful ministry in the needy missionary areas of Western Canada.

Canon Sanderson died in November 1964 and was buried at St. John's Pro-Cathedral, Kenora.

#### DIOCESE OF EDMONTON

##### LESLIE S. HAND

Born in London, England. Came to Windsor, Ontario, as a boy and completed his education there. Worked for the Canadian Pacific Railway at their Experimental Station in Strathmore, Alberta. Joined the armed forces in the Second World War attaining the rank of Major. Moved to Edmonton after the War. He was a Churchwarden at All Saints' Cathedral for a number of years. He was also a member of the Diocesan Executive Committee and a delegate to Provincial Synod.

Their works do follow them - and the fruits of their labours will continue to be evident in the parishes and dioceses that they served so faithfully and well, and in the wider sphere of this Ecclesiastical Province.

ETERNAL REST GRANT UNTO THEM, O LORD, AND LET LIGHT PERPETUAL SHINE UPON THEM.

"W.F. PAYTON"

For the Committee

APPENDIX II  
REPORT OF THE COMMITTEE ON THE  
METROPOLITAN'S CHARGE

Your Grace:

In reviewing your Charge, the Committee noted with concern your brief reference to medical advice received that you must, as it were, "slow down". We are not surprised at this opinion, knowing something of the demands which are made upon you and how taxing continual travel can be. We rejoice that you felt able to be with us at this Synod, to guide us in our deliberations with your wisdom and good humour. We express to you on behalf of the Members our prayerful good wishes for your health and happiness in the months that lie ahead.

We concur in the sentiments you expressed with respect to the retirement of the Bishop of Calgary, and we would therefore move that:

The Secretary of Synod send a message of our appreciation and affection to Bishop Calvert.

In the matter of the probable removal of the Primatial Office to Toronto, we would state that while we should be very sorry to lose you from the west, we do believe that this would permit you a measure of relaxation from some of the burdens of your office. We are of the opinion that now is the time to make firm decisions about this whole question of the Primacy and its location. The matter has long been debated, and we believe that this Synod should take positive steps to establish future policy in this regard once and for all.

We are grateful for your carefully worded statement on current trends of thought about the faith and life of the Church. We recognize the impatience of many clergy and laity in this issue. We realize too, the problems and heartaches caused by this questioning of traditional theology and practice. We affirm, however, that there is nothing new in this kind of examination, and we appreciate the positive implication in your Charge that in spite of criticism and attack from many quarters, the Church still makes its presence felt in this world as it bears witness to our crucified and risen Lord.

The Committee records its concern that there are so many clergy and lay people in the Church

to-day who have become or who are becoming dissatisfied with the institution in its present form, and its accompanying, inevitable limitations.

We approve the basic questions you have raised concerning theological education and the role of our training colleges. We would urge this Synod to continue its study and assessment of these matters in the light of the four goals outlined in your Charge. We are grateful that you have raised this difficult problem, and we would hope for fruitful debate and recommendations from this Synod.

We appreciate the positive and constructive note which underlies those issues raised in your Charge to us, and we tender to you, your Grace, our thanks for your leadership which is so willingly, generously and charitably given.

"M. AMES"

Chairman

APPENDIX III  
REPORT OF THE STRUCTURE AND FUNCTION OF  
PROVINCIAL SYNOD

Your Grace, My Lords and Members of Synod:

(1) INTRODUCTION

The Committee agrees that there is a definite place for Provincial Synod, and that it should meet regularly at stated times. It recommends that Part IV, Section 2, of the Constitution of Provincial Synod be reviewed in the light of biennial General Synods.

(2) STRUCTURE

(a) Size - The members of the Committees do not think that the Provincial Synod is unwieldy in its present membership. It might be wise to allow the Diocese of the Arctic to be represented, if desired, by delegates from any place in Canada should it not be possible for Arctic delegates to attend.

(b) Committees - In the present Canons only two standing committees are named, i.e. the Executive Committee and the Electoral College. In practice a number of other committees seem to have had the position of standing committees. For the most part they should be reduced in size and included by name in a revision of the Canons.

(3) FUNCTION OF PROVINCIAL SYNOD

This is stated adequately in the General Synod Handbook, Section 7, "Fundamental Principles". The function of General Synod (Handbook, Section 6) "Declaration of Principles" should be included to distinguish between the functions of the two bodies.

The Committee also suggests that Provincial Synod might better be conducted as a conference than on formal parliamentary lines, except when it is dealing with legal business:

(a) to discuss regional matters such as spelled out in the Function of Provincial Synod that are not the direct concern of the whole church, and which in the pressure of business in the national synod would fail to receive proper attention.

(b) to be a forum for considering matters to be brought before General Synod, or those that have been debated in General Synod: e.g.

Principles of Union  
The Marriage Canon  
The stipend scale

- (c) to be concerned with Indian-Eskimo affairs in the Ecclesiastical Province.

THE PROVINCIAL SYNOD shall have jurisdiction and authority in all matters affecting the general interests and well being of the Church within its jurisdiction in the following matters:

- (a) Subject to the provisions of any Canon enacted by the General Synod for the erection of any Provincial Synod, the constitution and organization of the Provincial Synod, including the regulation of the time and place of its meeting, the order and conduct of its proceedings, and the appointment, functions and duties of its office bearers, executive boards, committees and officers necessary for the proper conduct of its affairs.
- (b) Within the consent of the General Synod, and of any diocese affected, the adjustment of the boundaries of the Province, and the creation, division or rearrangements of Provinces.
- (c) With the consent of the General Synod and the dioceses affected, the division of the Province into Dioceses, the establishment of missionary dioceses within the Province, the division of existing dioceses and the adjustment or rearrangement of diocesan boundaries.
- (d) The election of a Metropolitan Bishop and the definition of his duties, powers and authority.
- (e) The constitution of a Provincial Court of Appeal, with original and appellate jurisdiction, including procedure therein and enforcement of its decrees and judgments.
- (f) Provision for the ecclesiastical discipline and trial of bishops of the Province.
- (g) The regulation of the ministrations of the clergy and others within the Province, including the oaths and subscriptions of the clergy within the Province.
- (h) The authorization of special forms of prayers, services and ceremonies for use within the Province, for which no provision has been made under the authority of the General Synod or of the House of Bishops of the Church in Canada.
- (i) The relations of the Church to the civil authorities and to public education within the Province.

- (j) The administration of any fund or trust established in respect of the Synod.
- (k) The formation and constitution of Provincial Branches of organizations and societies established by the General Synod for the promotion of the work of the said Synod.
- (l) The consideration, promotion and advancement of any object or matter for the general advantage of the Church in Canada or in the Province, referred to the Synod of the Province by the General Synod.

#### JURISDICTION OF GENERAL SYNOD

Subject to the provisions of Section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well being of the whole Church, and in particular:

- (a) The constitution and organization of the General Synod including the regulation of the time and place of its meeting, the order and conduct of its proceedings, and the appointment, functions and duties of its office bearers, executive boards, committees, departments and officers, for the proper conduct of its affairs.
- (b) The national character, constitution, integrity and autonomy of The Anglican Church of Canada.
- (c) The relations of the Church to other religious bodies in Canada and elsewhere.
- (d) The relations of the Church to other churches of the Anglican Communion.
- (e) With the consent of the Provincial Synod or Synods concerned, the creation and constitution of new provinces within Canada.
- (f) The election, retirement, and resignation of a Primate for the whole Church in Canada.
- (g) The declaration of general principles governing discipline in the Church.
- (h) The constitution and powers of a Supreme Court of Appeal, with original and appellate jurisdiction, including procedure therein and the enforcement of its decrees and judgments.
- (i) The definition of the doctrines of the Church in harmony with the Solemn Declaration adopted by this Synod.

- (j) The revision, adaptation and publication of a Book of Common Prayer and a Hymnal for the Church.
- (k) All agencies employed in the carrying on of the work of the Church including:
  - 1) Its general missionary work
  - 2) Its general program of religious education
  - 3) Its general social service and welfare work
- (l) The basic standards of theological education, and qualifications for the training of candidates for the ministry of the Church.
- (m) The place and ministry of women in the Church.
- (n) The establishment, operation and maintenance of a general pension fund.
- (o) The regulation of the inter-diocesan transfer of clergy.
- (p) The relinquishment or abandonment of the ministry of the Church.
- (q) The administration of all funds and trusts established in respect of the Church.

#### (4) STANDING COMMITTEES OF PROVINCIAL SYNOD

(A) THE EXECUTIVE COMMITTEE which shall consist of the Metropolitan as chairman, the Secretary of the House of Bishops, the Prolocutor, the Deputy Prolocutor, the Clerical and Lay Secretaries of the House of Delegates, one other bishop appointed by the House of Bishops, and one other clergyman and one other layman appointed by the House of Delegates.

Five members of the Committee, including at least one of each order, shall constitute a quorum.

The committee shall meet at least annually at the call of the Metropolitan.

Any vacancies on the Executive Committee shall be filled by appointment, in the case of the members of the House of Bishops by the Metropolitan, and in the case of the House of Delegates by the Prolocutor.

#### Duties of Executive Committee

- (1) The preparation of a synopsis of the important questions to be submitted to the Synod and the transmission of the same to the Dioceses of the Province in time for consideration by

the Executive Committee of each Diocese before the Synod convenes.

(2) The preparation of all reports so that they will be available for the members on the opening of the Synod.

(3) The preparation of the Agenda of the Synod.

(4) The discussion with the Bishops of the arrangements, so far as it is possible to do so, of joint sessions for the consideration of questions to be submitted to the Synod, so as to expedite the business of the Synod.

(5) The presentation of reports or addresses on questions of importance which might be advantageously discussed by the Synod.

(6) The transaction of matters of importance that may arise between sessions of Synod and require immediate action.

(B) THE ELECTORAL COLLEGE shall be composed of:

(1) The house of Bishops

(2) The Standing Committee of the House of Delegates appointed by the House of Delegates for that purpose at each meeting of the Provincial Synod and so constituted as to include the Prolocutor and two members from each Diocese of the Ecclesiastical Province, one clerical and one lay; and

(3) A Special Committee of four additional members, two clerical and two lay, elected by the Synod or the Executive Committee of the vacant See, or appointment by its Commissary if there be no Executive Committee.

(C) THE COMMITTEE ON CONSTITUTION AND CANONS - Three members (two chancellors and one priest).

(D) THE COMMITTEE ON THE STATE OF THE CHURCH - One person

(E) THE COMMITTEE ON YOUTH WORK

(F) THE COMMITTEE ON DIOCESAN BOUNDARIES  
Two bishops, two clergy, two laymen

(G) THE COMMITTEE ON INDIAN-ESKIMO WORK WITH CIVIL PROVINCE SUB-COMMITTEES

(H) THE COMMITTEE ON EDUCATIONAL INSTITUTIONS  
and other committees as circumstances warrant.

The Committee suggests that members of committees of Provincial Synod, even when not re-elected by their Diocesan Synods, shall continue as

members of Provincial Synod Committees until next session of Provincial Synod unless they cease to reside in the Ecclesiastical Province.

"G.F.C. JACKSON"  
Convener

#### APPENDIX IV

##### COMMITTEE ON EDUCATIONAL INSTITUTIONS

Your Grace, My Lords and Members of Synod:

Your Committee on Educational Institutions has not been able to meet since the last session of Synod, but it has completed the task assigned to it, namely that of publishing an information booklet on the schools, colleges, and hostels of the Province. Over a thousand copies of this booklet were made available to the dioceses, more than a copy for each ordained clergyman.

The following reports of the Educational Institutions have now been received, and are included for your information. They all speak of splendid work and achievement.

Respectfully submitted,

W.E. Harrison,  
Convener.

##### UNIVERSITY OF EMMANUEL COLLEGE THE COLLEGE OF EMMANUEL AND ST. CHAD

in affiliation with the  
UNIVERSITY OF SASKATCHEWAN, SASKATOON, SASKATCHEWAN  
HISTORY AND PURPOSE OF THE COLLEGE

Emmanuel College was founded at Prince Albert in 1879 by the Right Reverend John McLean, first Bishop of Saskatchewan. In 1883 it was established and incorporated by Act of the Dominion Parliament as the "University of Saskatchewan". When, in 1909, the Provincial University was established in Saskatoon, Emmanuel College was moved to that city. While still retaining its University status it relinquished its title in favour of the new University with which it became affiliated. It has since restricted its work to theological education.

St. Chad's College was established in the City of Regina in 1907 by the Right Reverend John Gris-dale, third Bishop of Qu'Appelle for the training of students in Divinity, and continued its work in that city until 1964, when it amalgamated with Emmanuel College to form the College of Emmanuel and St. Chad in Saskatoon.

#### BUILDINGS AND EQUIPMENT

The present Academic and Administrative building, one of the two stone buildings first erected on the Campus, has stood on the site as long as the University of Saskatchewan has existed. The formal opening of this building took place in 1912. In 1962 a new residence building was erected to provide accommodation for some 85 students, as well as the Dean of Residence and caretaker. In 1966 the new St. Chad's Chapel and the Auditorium were opened, which in addition to providing accommodation for the use of the College, serves as the centre for the Anglican Chaplaincy work on the Campus, and for other student Christian activities (V.C.F., S.C.M., etc.)

#### COURSES OF STUDY AND COSTS

The College offers a three-year programme in Theology leading to the Licentiate in Theology, the Bachelor of Theology, and the College Testamur. All candidates for Holy Orders must after due examination prove themselves to "be apt and meet, for their learning and godly way of life, to exercise their ministry duly, to the honour of God, and the edifying of His Church".

Residence Fee for Theological Students -

Single Room \$650.60

Double Room \$596.86

Tuition per class \$ 45.00

Maximum Tuition payment  
per session \$200.00

For information re Bursaries and Scholarships  
apply to the Registrar.

#### ADMINISTRATIVE AND TEACHING STAFF

Principal and Professor of Systematic Theology:

The Rev. Canon F.H.W. Crabb, B.D. (London),  
A.L.C.D., D.D.

Vice-Principal, Registrar and Professor of  
Philosophy of Religion:

The Rev. Canon J.D.F. Beattie, M.A.(Sask.) B.D.

Librarian and Professor of New Testament:

The Rev. J.R. Fife, B.A.(Sask.), M.A. (Oxon),  
L.Th.

Dean of Residence and Professor of Pastoral Theology:

The Rev. Canon R. Manwaring, B.A., L.Th., Ph.D.-  
(Harvard)

Professor of Old Testament Studies:

The Rev. J.G. Janzen, B.A.(Sask.), L.Th., Ph.D.-  
(Harvard)

Professor of Church History and Liturgics:

The Rev. Wm. C. MacVean, M.A.(Bishops), B.D.,  
D.D.

Hon. Bursar: Mr. John Avant, B.Acc., C.A.

Secretary/Accountant: Mrs. L.D. Thomas

Statistics since the last report made to Provincial Synod in June, 1965

	Postulants for Ordina- tion in Re- sidence	Others Studying Theology	Freshmen Postulants	Ordained
1965-6	25	1	9	6
1966-7	24	4	8	8

#### CO-OPERATION WITH OTHER THEOLOGICAL COLLEGES

##### St. Andrew's United Church College

A common syllabus, prepared in collaboration with St. Andrew's United Church College, has been instituted. An increasing number of lectures in all subjects are now taken in common. Consultation with other colleges is undertaken before the appointment of new faculty members.

##### St. Pius X Roman Catholic Seminary

has recently moved on to the University Campus. As yet these students take their major studies elsewhere, so that common activities are confined to devotional and social exercises. The staff of the Seminary however, have shared in common lecture programmes.

##### Luther Seminary

expects to move to a new site on the Campus within two years, which will make possible more co-operative and ecumenical activities with them, an intention that is shared by all.

The Council of the College of Emmanuel and St. Chad have put on record the following resolution:

Notwithstanding discussions presently taking place concerning reunion, and not relating to these, we resolve to approach the authorities of the other affiliated theological colleges on the Saskatoon Campus with a view to setting up a united Faculty of Theology, which Faculty in due course may seek for recognition from the authorities of the University as an integral part of the University's academic programme.

#### THE REPORT OF THE WARDEN OF ST. JOHN'S COLLEGE WINNIPEG

Your Grace, My Lords and Members of Synod:

The academic year 1966-67 marked the occasion of the one hundredth anniversary of the founding of St. John's College.

The Act to Incorporate St. John's College was assented to on May 3, 1871, although the College itself dates back to 1866 as the time of its refounding. It is not without significance that our Centennial programme got underway before that of Canada itself. It is with considerable satisfaction that we can point to the earliest beginnings of education within our Province and claim to have a share in those pioneering efforts before Canada became a nation. The earliest efforts in education in Manitoba were undertaken by the Anglican and Roman Churches respectively, these institutions of higher learning tracing their elementary beginnings to John West in 1820 and Fathers Provencher and Doumoulin in 1818. Dr. William Morton, writing about St. John's College, says: "St. John's College like St. Boniface College, was a mission and cathedral college which continued the traditional alliance of education with religion. It had been begun in 1849 by the first Bishop of Rupert's Land, the Right Reverend David Anderson. After a lapse of a few years, it was re-established in 1866 by Bishop Robert Machray, and it was Machray who gave it its character and tradition. St. John's, as well as St. Boniface, was a classical college of clerical foundation and government, but its academic tradition was that of the stern mathematical discipline of Cambridge in the Nineteenth Century. . . the college housed in its broad veranda-ed building, sprawled on the high bank of the Red, embodied as surely as St. Boniface the union of religion and learning. In such a college . . . the best training of the times was afforded to the clergy for service in

the Church and to laymen for public service in the professions or politics." (Wm. Morton, One University, Canada, McLelland and Stewart Ltd. 1957 pp. 24-25.) For the past one hundred years, St. John's has carried on the tradition of the past in training both clergy and laity to take their places in society and I am confident that St. John's will continue to do this into the unforeseeable future.

Many changes have taken place within the College over the past hundred years. Up until a few years ago the College was very closely connected with the Cathedral, and, as Dr. Morton has so rightfully stated, St. John's College was established as a Cathedral College. Archbishop Machray had established a system of Canon Professors. The professors of the College were Canons of the Cathedral Chapter and, for many years, the Dean of the Cathedral was also a professor of the College. This close tie between Cathedral and College, which has historic roots in the notion that one of the primary functions of a cathedral is that it be a seat of sacred learning, was finally broken; but it was not broken by the College. I can say this for the record, for the benefit of those who are unaware of the history of the College. Significant of the change that has taken place in the College is the fact that when I was a student in St. John's College, taking my Arts degree, all my professors were priests of the Church. Today, most of our students graduate in the Arts and Sciences being instructed solely by laymen. In the year 1924, the ratio of priests to laymen amongst the professors was six priests to one layman. Today the ratio is approximately one priest to six laymen. Such is one of the aspects of change that the College faces as it enters its second century of operation. The changes that have occurred in St. John's College during recent years are not changes that are peculiar to St. John's College alone. In almost all institutions of a similar kind, the direct influence of the Christian Church has yielded to a certain encroachment of secularism. The impact of the New Theology and the New Morality has still to be experienced in its full force in our schools and seminaries, and as we face our new century one wonders what will be the effect of this revolt against heaven. There is also to be considered the effect of the fruition of any union schemes into which the Anglican Church of Canada may enter. One would be exceedingly naive to imagine that St. John's College will continue

as an Anglican college after the disappearance of the Anglican Church of Canada. I am convinced that St. John's College will continue as St. John's College, but apart from that it is anybody's guess as to the sort of theological programme that will emerge exclusively with theological matters.

The small number of theological students gives us cause for some concern but the situation appears to be the same in other colleges. During the academic year 1966-67 the Faculty of Divinity has had five full-time and two part-time students preparing for ordination. There has been one Mennonite graduate student working for the degree Master of Theology. Cooperation has continued with the theological faculty of United College in the fields of Old Testament, Church History, Hellenistic Greek and Pastoralia. The latter course has comprised clinical-pastoral training at the Winnipeg General Hospital and Headingly Gaol. There are eleven pre-theology students in Arts at the College, most of whom are engaged in the Hellenistic Greek studies required for their future theological course, and all receive direction from members of the Divinity Faculty. St. John's is seeking to enlarge the ecumenical aspect of theological education in the following way: our Dean of Divinity, Professor Wood, is the convener of an 'ad hoc' committee consisting of representatives of Le Grand Seminaire, St. Boniface; the Oblate Seminary, St. Norbert; St. Andrew's Ukrainian Greek Orthodox College, Fort Garry; United College; and the Canadian Mennonite Bible College, who are all engaged in exploring the possibilities of establishing a truly ecumenical theological school in Winnipeg.

For the second year the Academy of Religion for laymen has been maintained. Among its numbers are five candidates for the parish diaconate in the Diocese of Rupert's Land.

In the faculty of Arts and Science at St. John's, I must report that the academic health of the College is good. In this Centennial year our overall registration is higher than it has ever been in our history. It will be recalled by some that in the year 1964 the entrance requirement for the University and its affiliated colleges called for Grade 12 standing. Heretofore, the entrance requirement had been Grade 11. The

loss of our former first year was a serious financial blow to the College. The University did not face this so acutely, if at all, since so many of the faculties and schools of the University required Grade 12 standing for entrance in any case. It is of no light importance to point out that, as far as numbers are concerned, we have been able to make up our losses and overtop them, and this in the space of three years.

This year we have 333 students taking three or more courses at St. John's. This figure does not, however, give us the true picture of the students who are actually taking courses with us. There are actually 862 students coming into the College to receive instruction in one or more courses. Of this number, 158 students come to us from St. Paul's College and 354 come from the University. I draw your attention to the fact that the number of students coming to us from the University exceeds our own student body. To say the least, this is a most interesting situation for us, since all we receive in support for the education of these University students is the students' tuition fees; yet the University is assisted by Provincial funds over and above the student fee. In this sense it can be said that St. John's College is subsidizing the University with reference to these 354 students. On the other hand, we are most happy to have these University students come to us and we, for our part, have 188 students of St. John's College attending courses at the University and 154 at St. Paul's College. This interchange of students is an important factor in enriching the academic training of all those who take advantage of this situation.

In closing, I wish to thank all those who have in any way assisted the College in the fulfilling of its function.

Respectfully submitted,

April 7, 1967

C.C. Landon  
Warden

## COMPANY OF THE CROSS

During the past year, the Company of the Cross operated St. John's Cathedral Boys' School, Selkirk, and completed or nearly completed the following projects:

- 1) Construction of new dining room, kitchen, classroom, laundry and laboratory facilities for the school with almost all the construction, plumbing and electrical work performed by the boys and masters themselves.
- 2) Construction of an apartment for single masters.
- 3) Moving of two houses to the Dynevor site, construction of additions to both, sinking of a well and installation of water and electrical systems.
- 4) Clearing of considerable property in the rear of the school in preparation for new farm facilities and construction of two roads back to it.
- 5) Installation of a new meat packaging plant with commercial freezing and refrigeration facilities and equipment to smoke pork; sale in Winnipeg of approximately \$70,000 in smoked pork and chickens with the figure expected to reach \$100,000 by June 1. We also raised most of the chickens.
- 6) Successful completion of senior matriculation examinations by all members of the Grade 12 class, plus development of three new science, three new mathematics and one new history course, plus the sending of seven of our students to summer jobs in Quebec.
- 7) Successful completion of four canoe expeditions; Rocky Mountain House to The Pas; Minneapolis to Winnipeg; Laloche to Fort Providence, N.W.T.; all of them about 1,000 miles, plus a fall trip from Montreal to New York.
- 8) Organization of committees at Edmonton and Calgary in preparation for the opening of an Alberta school in September, 1968; survey of all available properties on the Saskatchewan River near Edmonton; preliminary planning of an Alberta capital campaign in the fall.

- 9) Publication of the school's magazine-type annual report called "St. John's: '66", circulation of 15,000 copies of it; and the raising of \$45,000 in capital donations.
- 10) The school also sang services on Sundays in the Cathedral from September to June and the Company maintained a choir in the Cathedral throughout the summer.

We are at present planning a nationwide recruiting campaign for new members and we are launching a training program for them in July.

Respectfully submitted,

T. Byfield, Minister

## REPORT OF BALMORAL HALL

The activities of the school followed much the same pattern of previous years with the addition of the farewells for Miss Murrell-Wright at the end of the fall session, which affected members of staff and the student body profoundly.

The fine skiing weather of this winter was exploited by our two day-long trips to La Riviere and a ski week-end at the Lakehead. Most of the students of senior high school and the Grade IX level took advantage of this outing which brought the boarders and day students together in a happy recreational association. An extension of the entire skiing programme is anticipated for next year with preparatory exercises instituted early in the fall to lead into it.

The entire student body is preoccupied with centennial celebrations at various levels, starting with a boat trip on the River Queen for the Grade I's to see how early settlers travelled, to the twenty-day bus tour for the high school girls to see and explore Eastern Canada as far as Ottawa and Quebec and many of the historic and scenic areas along the route. There is great enthusiasm for this tour patriotically as well as gratification for those curious to know how their eastern counterparts live, since we are scheduled to stay in Branksome Hall and the Convent de Notre Dame, Quebec overnight; in Ashbury College and to visit Trafalgar Hall and Alma College.

Balmoral Hall welcomes an indwelling Cuban refugee who has been extending conversational Spanish to groups of girls at mealtimes as well as other sessions.

The morning prayers have been handled by the senior girls under the direction of Mrs. Tillman and the regular weekly sessions of Scripture are taken in more informal discussion seminars at the senior level.

This fall the Junior School plans to establish flexible grading in the first six years, so arranged that the basic subjects are taught in the morning and the enrichment subjects fall in the afternoon session. Miss Martin, the Junior School headmistress feels that such a system allows children to work at their own speed independently and in some cases foregoing unnecessary drills for areas of enrichment otherwise impossible to include in a standard curriculum of study.

Respectfully submitted,

Harriet M. Perry, M.D.  
Principal

REPORT OF ST. CHAD'S GIRLS' SCHOOL

The School is presenting a complete high school curriculum for Grades 7-12; Grades 7 and 8 constituting the junior curriculum and Grades 10, 11 and 12 the senior curriculum. There are approximately 70 students enrolled from 4 Canadian provinces and the North West Territories and the United States.

The School is operated by the Synod of the Diocese of Qu'Appelle and is under the supervision of the Sisters of St. John the Divine. It will be necessary for the School to embark on some form of a financial appeal as the main building is in need of certain renovations. As next year, 1968, will be the 50th anniversary of the operation of a girls' school in the Diocese of Qu'Appelle, they will probably take that opportunity to embark on a capital program.

In the past year one new classroom has already been added and this together with the new gymnasium has brought the School into line with the Department of Education requirements, for a School of this size.

Yours very truly,

(The Rev.) G.E. Hobson,  
Executive Secretary.

## APPENDIX V

### REPORT OF THE COMMITTEE ON "THE STATE OF THE CHURCH"

Your Grace and Members of Synod:

The Convener of this Committee appointed by the previous Synod was the Very Rev. E.H. Patterson. His untimely passing greatly impoverished the life of the Church in this Ecclesiastical Province. Because of this fact, and the shortness of time allowed for the preparation of this report, your committee has not met.

The following figures are simply taken from the General Synod Journals of 1959, 1962, and 1965 and represent Diocesan returns for the years 1958, 1961 and 1964. They are therefore almost history rather than current fact, but they do indicate one or two trends in the life of the Church in this Province.

Over-all Church population figures show a slight decrease, and in the light of the considerable increase in the total national population, this should cause concern. On the other hand, it is possible that the reporting of the Parishes to the Diocesan Synod Offices is more accurate and we are gradually attaining a true picture of the Church Population in this Province. There are, however, more Clergy on the rolls of the Dioceses and this must mean a more effective ministry to our people. It is interesting to note the increased numbers of Clergy engaged in institutional work and also an increased number on leave. More recent figures would reveal even greater increases in these areas, reflecting current trends.

Perhaps the most striking but not unexpected figures are those concerning Church School enrollment - down by over 10,000. A considerable number of these will be accounted for by changes in policy in Sunday School by Post work, as Parishes rather than Diocesan headquarters now carry out this work.

Per Capita Contributions vary a great deal from Diocese to Diocese and doubtless the bases on which these figures are arrived at vary just as much. Comparisons therefore cannot be made. Suffice it to say that although there is a slight over-all decline in 1964, this is still a great increase over 1958.

Douglas A. Ford,  
Convener of the Committee on  
The State of the Church.

# STATISTICS

<u>CHURCH POPULATION</u>	<u>1958</u>	<u>1961</u>	<u>1964</u>
Rupert's Land	39,866	44,343	41,824
Athabasca	5,815	8,300	7,589
Saskatoon	14,851	16,104	16,916
Qu'Appelle	30,709	28,669	27,375
Calgary	39,449	42,297	39,911
Keewatin	11,285	12,713	11,877
Brandon	16,820	18,054	19,922
Edmonton	21,968	23,922	26,325
Saskatchewan	16,430	14,824	17,024
The Arctic	<u>5,849</u>	<u>12,329</u>	<u>12,271</u>
TOTALS	203,042	221,555	221,034

<u>CLERGY</u>	<u>1958</u>	<u>1961</u>	<u>1964</u>
Rupert's Land	69	82	102
Athabasca	20	19	22
Saskatoon	38	41	41
Qu'Appelle	73	70	83
Calgary	66	74	74
Keewatin	21	22	26
Brandon	40	36	41
Edmonton	56	67	63
Saskatchewan	35	37	40
The Arctic	<u>23</u>	<u>26</u>	<u>31</u>
TOTALS	441	474	523

<u>OTHER INFORMATION RE CLERGY</u>	<u>1958</u>	<u>1961</u>	<u>1964</u>
Active Parish	333	347	374
Active Diocesan Work	21	10	10
Teaching Work	21	21	20
Armed Forces	-	6	12
Hosp. & Institutions	-	8	12
Retired	44	50	50
On Leave	<u>22</u>	<u>22</u>	<u>33</u>
TOTALS	441	474	523

TOTAL PER CAPITA CONTRIBUTIONS

	<u>1958</u>	<u>1961</u>	<u>1964</u>
Rupert's Land	\$27.76	\$22.40	\$29.66
Athabasca	14.83	13.91	12.85
Saskatoon	14.00	28.83	24.88
Qu'Appelle	17.53	26.29	28.29
Calgary	18.83	27.90	24.41
Keewatin	8.63	14.57	13.94
Brandon	14.15	22.79	18.28
Edmonton	27.01	27.88	26.16
Saskatchewan	9.78	10.75	13.50
The Arctic	2.53	3.17	5.62

OTHER PROVINCIAL STATISTICS

	<u>1958</u>	<u>1961</u>	<u>1964</u>
Lay Readers (Hon.)	357	342	280
(Stip.)	31	45	45
Women Workers	36	22	34
Parishes (Self Supporting)	199	188	231
(Aided)	223	238	274
Baptisms	7,873	7,995	7,866
Confirmations	4,384	5,179	5,419
No. of Confirmed	84,759	96,094	95,797
No. of Communicants	63,609	69,621	62,478
No. of Marriages	2,066	1,949	2,118
No. of Burials	3,139	3,083	3,342
No. of Sunday Schools	583	639	506
Teachers	3,707	4,212	4,351
Pupils (incl. S.S. by Post)	61,317	61,211	49,595

SUNDAY SCHOOL ENROLLMENT

	<u>1958</u>	<u>1961</u>	<u>1964</u>
Rupert's Land	15,205	15,616	9,108
Athabasca	3,730	4,500	1,642
Saskatoon	5,593	4,146	3,189
Qu'Appelle	7,276	8,312	8,155
Calgary	10,054	11,417	11,642
Keewatin	2,582	3,141	3,488
Brandon	5,302	5,235	2,959
Edmonton	8,482	5,043	4,934
Saskatchewan	2,380	2,467	2,270
The Arctic	713	1,334	2,208
TOTALS	61,317	61,211	49,595

## APPENDIX VI

### REPORT OF THE COMMITTEE ON CONSTITUTION AND CANONS

Your Grace and Members of Synod:

This Committee has retyped the Constitution, Canons and Order of Proceedings with all the amendments to date of which records were available to the Committee.

The draft revised document was mailed to the Reverend E.J.I. Hoad, Clerical Secretary of the Provincial Synod of Rupert's Land, on December 1st, 1966. On January 4th, 1967, Mr. Hoad wrote to the Chairman of the Committee stating that the Executive had asked him to have copies made of it and forwarded to the House of Bishops and the members of the Executive for further study and check against their copies, so that no amendments would be missed. When the document is returned by Mr. Hoad, after having been checked, arrangements will be made for the reprinting of the Constitution, Canons and Order of Proceedings.

"S. BRUCE SMITH"  
Chairman

## APPENDIX VII

### REPORT OF THE COMMITTEE ON BOUNDARIES

Your Grace and Members of Synod:

The Provincial Committee on Boundaries was authorized at the last Provincial Synod and the Metropolitan was requested to name the members of the Committee. It was the duty of the Committee to consider and report to Provincial Synod any changes required in the Diocesan Boundaries. The Committee was appointed by the Metropolitan and consisted of:

The Rt. Rev. I.A. Norris, Chairman  
The Rt. Rev. J.O. Anderson  
Mr. Justice R.G.B. Dickson  
The Very Rev. W. Sewell  
Mr. John F. Funnell  
The Rev. L.R. Willis  
The Ven. R.B. Crowder

All Diocesan Bishops were asked for any changes in their boundaries which they wished to present to this Synod and these were studied by the Boundaries Committee and their recommendations for action are contained in this report.

#### THE MACKENZIE RIVER TERRITORY

This area which includes the communities of:

Fort Smith  
Hay River  
Yellowknife  
Fort Simpson  
Fort McPherson  
Inuvik  
Aklavik  
Tuktoyaktuk  
The Outstation of Sachs Harbour

was transferred by the Bishop of The Arctic to the Bishop of Athabasca by Commission on June 30th, 1966 and has operated under this agreement since that date.

Your Committee has received copies of the Commission and a document regarding properties and has carefully studied the same.

Your Committee believes that the move is beneficial to the work of the church in the Mackenzie River area and that it is sometimes wise to use a system of transfer by Commission so that an experimental period can be used to see how such a transfer will work. However, Chancellor Dickson, an Assessor of Provincial Synod, pointed out certain legal difficulties of such a transfer and believes that in each case Provincial Synod, who has the

authority to make changes in boundaries, should review such commissions and eventually agree to permanent changes in boundaries.

The Chancellor also pointed out that the Commissions of this kind could come to a sudden end, through the death or resignation of the Diocesan, and that clergy and people in the area concerned should be protected from sudden changes of this kind.

It was also pointed out to the Committee that in this particular case a Suffragan Bishop was involved in the transfer and that Athabasca had no legal right to have a Suffragan under our Constitution.

One further aspect of the use of a Commission to transfer large groups of parishes and missions from one ecclesiastical authority to another tends to disenfranchise the people in the areas so transferred.

Your Committee has tried to meet all these problems both in this case and for the future and will present motions for your consideration and action at the completion of this report.

One further factor affecting this area has to be considered owing to certain discussions taking place between this Province and the Province of British Columbia. This will also be dealt with by resolution later.

#### NORTHERN MANITOBA

The area in Northern Manitoba, north of the 53rd parallel is divided between the Dioceses of Keewatin and Brandon. As this area is developing very rapidly a meeting was held of clerical and lay representatives from all parishes and missions in that part of Keewatin and Brandon Dioceses to discuss the future of the area and the following was passed:

A MEMORIAL RE THE ESTABLISHMENT OF A SUFFRAGAN BISHOPRIC TO SERVE THE AREA IN NORTHERN MANITOBA BOUNDED ON THE SOUTH BY THAT AREA OF LAND TRIBUTARY TO THE SASKATCHEWAN RIVER IN MANITOBA AND CONTINUING EASTWARD TO THE ONTARIO BOUNDARY: ON THE WEST BY THE SASKATCHEWAN CIVIL BOUNDARY: ON THE EAST BY THE ONTARIO CIVIL BOUNDARY: AND ON THE NORTH BY THE 60TH PARALLEL.

Whereas a conference of Clerical and Lay representatives from all the parishes and missions in the above defined area, called

by the Bishops of Brandon and Keewatin, meeting at The Pas, Manitoba, on March 9 and 10, 1965; having discussed and debated this proposal, and having found it to be a necessity with respect to the rapid development and changing pattern of life in the north:

We therefore submit the following resolution:

That the Synods of Brandon and Keewatin, at their next regularly held Synods do initiate the necessary action to implement the above proposal.

Both Synods gave general approval to the resolution and agreed to have the requests submitted to Provincial Synod. With the calling of Provincial Synod the Bishop of Keewatin sent a memo to the Boundaries Commission and the Synod of Brandon passed enabling legislation to provide for such a transfer should Provincial Synod so approve and the Synod of Keewatin make a formal request - both these documents are attached to this report as an appendix.

Your Committee considered the recommendations and believing that such a change would be of advantage to the church in that area, is submitting a resolution of approval.

In the Bishop of Keewatin's memo, he deals with two other proposals.

First, that the Civil Provincial boundaries should be also maintained between the Diocese of Rupert's Land and Keewatin and that territories in the Diocese of Keewatin now in Manitoba should be so transferred. Your Committee agreed with this proposal and submit a resolution to cover same.

Secondly, the Bishop of Keewatin requests agreement for the administration by Commission from the Bishop of Moosonee of certain areas of the Diocese of Moosonee. A resolution will be submitted to affect this and we believe that a study should be made of other areas adjacent to the two Dioceses.

#### QU'APPELLE AND CALGARY

In reply to our letter re changes in boundaries, both the Bishops of Qu'Appelle and Calgary wrote concerning those parishes of Qu'Appelle situated in the civil Province of Alberta. After further correspondence with the Bishop of Qu'Appelle, he

informed us that following a referendum in the area concerned he believed the transfer should be made after further negotiations between the two Bishops.

This could not be brought to completion owing to the resignation of Bishop Calvert but your Committee will bring in a resolution which will enable the transfer to be made when agreement is reached with the Synods concerned.

Your Committee has given much thought to all these proposed changes and while it is recommending that they should be agreed to at once, yet, it was very conscious of the problems involved in dealing with small territorial changes without facing the problems that arise as we try to structure the church to the modern world.

We believe that the relationship of jurisdiction between Diocesan Bishops and Suffragan Bishops is full of difficulties and that while changes in territories may be very workable today, rapid developments may make them out of date a year or two hence. We question if our Church is geared to meet a rapidly changing social structure. While it is beyond our terms of reference we believe that the time has come for a good look at our episcopal and diocesan structure, as a whole and we put before you certain ideas that might be considered and studied.

The natural area in the West is the Civil Province, could this be a workable unit instead of being split in Dioceses - this might be by having one Diocesan and several Suffragans or as another suggestion there might be a single unit for each Province with no Diocesan and Suffragans but rather a College of Bishops who could have either territorial or functional responsibility as required. Such a unit would provide much greater flexibility not only for the Bishops but also for the clergy and lay workers and for the development of special ministries.

We realize that many difficulties would arise in changes of this kind including the elections of Bishops and Synod delegates, endowments, property, etc. but we should not be afraid of such problems but rather seek to make our Church more efficient to fulfil our task in this century.

We offer no suggestion on any kind of changes but should the members of Synod agree that certain studies should be made we would recommend that the Boundaries Committee should be re-constituted with

expanded terms of reference and be asked to look at the whole question of the present Diocesan structure and the Episcopate and attempt to bring a report to the next meeting of this Synod.

Respectfully submitted,

Ivor Brandon

## RESOLUTIONS

### MACKENZIE RIVER

#### Motion 1

Notwithstanding anything in the Provincial constitution to the contrary, this Committee recommends that Provincial Synod concur in the temporary transfer by commission of the District of Mackenzie River from the Diocese of The Arctic to the Diocese of Athabasca and in keeping with the action taken by the Bishops of the Arctic and Athabasca, we propose:

That, Bishop H. Cook continue to administer the territory of Mackenzie River as a Suffragan of Athabasca with complete episcopal authority and that this administration be reviewed from time to time by the executive of Provincial Synod.

#### Motion 2

That, when a transfer of parishes or mission stations is made by one Diocesan to another Diocesan jurisdiction, that during the time that the Commission is in force, the clergy and lay delegates of the area so transferred shall become members of the Synod of the receiving Diocese with all privileges and voting rights as are in accordance with the Constitution and Canons of the receiving Diocese and shall have no rights or privileges in the Diocese from which they have been transferred.

#### Motion 3

That should the Province of British Columbia wish to join the Episcopal jurisdiction of the Yukon with that of Mackenzie River,

We recommend -

That following full consultation with the Bishops of Athabasca and Mackenzie River, the Metropolitan together with the Committee on Boundaries may enter into an agreement with the Metropolitan of British Columbia for the implementation of such a plan.

### BRANDON-KEEWATIN

#### Motion 4

That the memorial and resolutions of the Diocese of Brandon on the creation, by commission, of a new episcopal area by the transfer of certain territories in northern Manitoba from the Diocese of Keewatin to Brandon, be recommended for approval by Provincial Synod. And further it is resolved that when and if this territory is attached to the Diocese of Brandon, that permission be granted to the Diocese to proceed with the election of a Bishop Suffragan.

RUPERT'S LAND - KEEWATIN

Motion 5

That subject to the Diocesan Synods concurring, that all that portion of the Diocese of Keewatin lying south of the 53rd parallel to the International Border lying within the province of Manitoba be transferred to the Diocese of Rupert's Land.

KEEWATIN - MOOSONEE

Motion 6

That, subject to the Diocesan Synods concurring, that Provincial Synod concur in the episcopal administration by the Bishop of Keewatin of that portion of the Diocese of Moosonee described by commission of the Bishop of Moosonee and that this arrangement be subject to review by Provincial Synod from time to time.

CALGARY - QU'APPELLE

Motion 7

That, subject to the Diocesan Synods concurring, Provincial Synod agree that the portion of the Diocese of Qu'Appelle within the province of Alberta be transferred to the Diocese of Calgary at a time suitable to the two Bishops concerned.

RE: FUTURE OF COMMITTEE ON BOUNDARIES

Motion 8

That, the Metropolitan should re-constitute the Committee on Boundaries and authorize a study of the Diocesan and Episcopal structure of the Province of Rupert's Land and report to the next meeting of this Synod.

## Appendix 1

### From - The Diocese of Keewatin

At our Thirtieth Synod held on June 8th, 9th, and 10th of 1965, the following motion was carried:

"That the Provincial Synod be requested to examine the possibility of changing the boundaries of the Diocese of Keewatin so that a new Diocese of a Suffragan area be formed in Northern Manitoba north of the 53rd parallel."

Our thinking towards the passing of this motion was entirely directed to the best means of ministering to the people of the area. Certain social, economic, educational considerations seemed to favour a link with the civil province of Manitoba.

If the Boundaries Committee considers that there should be in the north part of Manitoba an area set apart for administration by a Suffragan of Brandon, I believe that some consideration should be given to maintaining the civil boundary between Ontario and Manitoba, not only in the north but to the International Boundary. This would result in bringing some of our parishes into the Diocese of Rupert's Land.

A second boundary consideration between the dioceses should be considered between Moosonee and Keewatin on the east. At the present time, the Bishops of Moosonee and Keewatin have agreed that the Missions of Webiquay, Lansdowne House, Fort Hope, Central Patricia, Osnaburgh House, should be administered under Commission by the Bishop of Keewatin. I suggest that some consideration be given by the Committee to determine what in their opinion would be a better plan for administering these missions which are north of Nakina. The Archbishop of Algoma does not favour, I believe, an extension of the boundary of the diocese from the Wenisk River south to the International Boundary to include Nipigon and the Lakehead, in a new Diocese of Keewatin since it would take away an area that makes it possible for the Diocese of Algoma to be a self-supporting diocese. It would appear that the boundary of the Diocese of Keewatin should follow south from the Wenisk River along the 87th parallel of Latitude to the 51st parallel Long-

itude, west to the 90th parallel and then south more or less following the height of land to the International Boundary. This boundary could well be revised more in keeping with established geographical surveys rather than topological phenomena.

It would be my hope that your Committee would be able to present such suggestions that could be acted upon by Provincial Synod in 1967, to become effective not later than December 31st, 1967. To have the matter left over another three year period would be to defeat all the considerations that have been given to this matter.

## Appendix 2

From - The Diocese of Brandon

Motion from the Deanery of The Pas, re: Change of Diocesan Boundaries, etc.

Whereas it is believed after careful study that the growth of the area in northern Manitoba north of the 53rd parallel requires additional episcopal and pastoral care, and

Whereas it is considered necessary that a Suffragan Bishop should be appointed to reside in this area and have concurrent jurisdiction over all existing parishes and missions or which may be established in the said area, and

Whereas this Synod has previously approved in principle the acquisition of lands of the Diocese of Keewatin by the Diocese of Brandon, and

Whereas the plan to set up an area under a Suffragan Bishop will be in the interests of the future development of the church in northern Manitoba,

Be it resolved that -

should it be the desire of the Bishop of Keewatin and his Synod to transfer certain territories lying in the Northern areas of Manitoba, this Synod concurs in the Bishop of Brandon accepting the request of the Bishop of Keewatin and will be prepared to assist the Bishop in the careful and proper care of the area concerned.

And be it further resolved that -

the Synod of the Diocese of Brandon, in order to bring into effect the above proposals, which include the appointing of a Suffragan Bishop, petitions the Provincial Synod of Rupert's Land to agree to the following plan of action:

that the Bishop of Brandon accept the commission of the Bishop of Keewatin to authorize the Bishop of Brandon to assume episcopal administration of the area described as follows -

all that portion of the Province of Manitoba north of the 53rd parallel which is presently contained within the boundaries of the Diocese of Keewatin.

It is further understood that this commission will be subject to review by all parties concerned within a period not longer than five years and in light of the experience obtained and of the development of the area consideration be given to:

- a) the revision of the boundaries of the Diocese of Brandon to include this area as an integral part of the Diocese of Brandon.
- b) the creation of a new diocese to cover this territory in northern Manitoba.
- c) the extension of the commission for a further period of time.

And be it resolved that -

The Bishop of Brandon, having requested the appointment of a Suffragan should the area of the Diocese of Brandon in northern Manitoba be enlarged by the acquisition of territory from the Diocese of Keewatin, that this Synod concurs in the said requests of the Bishop of Brandon.

The election of such a Suffragan to take place if, and when, the required episcopal assistance is deemed necessary and the proper financial arrangements have been completed.

APPENDIX VIII  
REPORT OF THE COMMITTEE ON INDIAN AND ESKIMO WORK

My Lord Archbishop and Members of Synod:

In an attempt to come to grips with the serious need for increased unification of our ministry to the Indian members of our church in the ecclesiastical province, the Committee on Indian and Eskimo Work met in Winnipeg in November 1964 with all members present. The Bishops of Brandon, and Red River, and Canon T.E. Jones representing the Primate's Committee on Native Canadians and also then Director of Residential Schools were also present.

The whole matter of administration of Indian work in the North from a central point was explored, and a considerable measure of agreement was reached. A long range plan was outlined which included the Dioceses of Keewatin, Rupert's Land, Brandon and Saskatchewan, and also touched the area of Moosonee and Algoma in the Ecclesiastical Province of Ontario. All the Bishops present were in agreement and the various Synods were notified of the decisions reached and invited to lend their support. Part of the plan, however, was subsequently put into operation by one Diocese acting within its own jurisdiction, and this had the effect of rendering further work by the committee in this matter of little value.

A recommendation went forward to the M.S.C.C. from the conference urging the desperate need for training Indian lay readers at two levels - those who could be of assistance as lay readers, and those who could be prepared for the ordained ministry among their own people. It was suggested that an Interprovincial Indian Training Centre be established as a Centennial project for the Anglican Church of Canada. At the present time diocesan training schools of short duration are the only type of preparation available in spite of the fact that there is not only a need for such training but also many men who have the necessary capabilities and are anxious to serve in either one type of the ministry or the other.

A further problem in the field of education was dealt with which arises from the growing numbers of Indian children who are now being taught in integrated schools with white children. As a result the regular religious instruction which

they formerly received in the day schools on the reserves has been lost to them, and with the shortage of clergy on Indian reserves it is seldom possible under church auspices on Sunday. Other problems allied with this include the difficulty many children have in doing necessary homework after long hours away from home, necessitated by bus travel to distant schools, and the additional problem of lack of space and proper conditions for study when they reach their homes at night. But the problem of Christian education was given chief emphasis by your committee, since within a few years integration will in all probability be the only type of education provided, since it is the goal of both Federal and Provincial Governments. Our Indian people have remained loyal through so many difficulties and in spite of much neglect due to the shortage of both clergy and money, that the Church as a whole should give some attention to this problem while there is still time to assure our Indian children the same Christian heritage that their parents have valued so highly and to which they have given such strong allegiance.

In view of the reduction in the work of the Sunday School by Post in many dioceses of Western Canada it was felt that some diversion of resources might possibly be effected to assist in this problem, but no action has yet been taken to work out any further solution, apart from calling the matter to the attention of the M.S.C.C., and a committee of G.B.R.E., which is working on problems of education among our native peoples. The rapidly increasing Indian population is an additional factor which adds to the urgency of this and other related situations.

Your committee recommends that further consideration be given to increasing co-operation between our Church and others working with our native peoples, especially the Roman Catholic and United Churches. Joint efforts could profitably be considered in some situations, but local situations would have to be kept carefully in mind.

It is our hope that this committee will be encouraged to meet more frequently, since problems of Indian work are common to many of our Dioceses. If the work of the committee is limited to reports at Synod once in three or four years, the committee has limited value. The problems are vitally important to the Church and to the people concerned. General Synod committees are too large to give

detailed consideration to many of these problems, and this is too limited. If necessary the Provincial Synod Committee might be split into regional sub-committees, and the full committee might then meet with the benefit of this more detailed and less restricted background for discussion, to clarify and finalize such plans and solutions as may be brought forward.

Your committee is grateful for the opportunity that has been provided thus far, and looks for an even greater sphere of service for this committee in the future.

All of which is respectfully  
submitted,

W.F. Payton  
Convener

## APPENDIX IX

### REPORT OF THE COMMITTEE TO CONSIDER A LAY TRAINING CENTRE

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Your Grace and Members of Synod:

Your Committee met in Regina in February, 1965 and a thorough study was made as requested by your Executive Committee of the Provincial Synod regarding the two proposed sites. I shall put them down in point form for simplification, and then proceed to list the comments of the members of the Committee.

#### First: St. Cuthbert's House, Regina, Saskatchewan

This building is constructed of brick and it is part of the Qu'Appelle Diocesan block in Regina (where all buildings: Bishop's Residence, Synod Office, Qu'Appelle School, etc. are centred). St. Cuthbert's House has accommodation for approximately sixteen people, allowing for two in a room. There is a dining room available. There is also a lounge room available.

The present basement could be used for a lecture room, providing, of course, some alterations were made.

At present there are no kitchen facilities available; however, there is a room which could be made into a kitchen.

If a director were to reside in St. Cuthbert's House, and if he were a family man, then of course the potential accommodation would be reduced considerably. This means more expense involved in finding a house for such a person.

The heating, wiring and plumbing are all in reasonable condition. After making inquiries from contractors, the approximate cost of replastering and redecorating would be \$3,500 to \$4,500. This, the contractor assures me, would put the interior of St. Cuthbert's House into good condition.

Bathroom facilities need to be improved and increased.

There is little or no furniture at present on the premises.

An addition to the present building could be built on the Diocesan property.

There is no facility for chapel, but there is a chapel close to St. Cuthbert's House, namely, the School.

Bed linen, crockery, dining room furniture, beds, lounge chairs, etc. would all need to be purchased.

There is no accommodation for domestic staff.

Cost of heat, light, etc. per annum: \$700.00

St. Cuthbert's House shares a frontage tax of approximately \$250.00.

The building at present is owned by the Diocese of Qu'Appelle, and the Executive Committee of the Diocese is willing to consider use of the building for a Lay Training Centre if suitable arrangements can be made. St. Cuthbert's House is in a good residential area in Regina. Housing for a Director at St. Cuthbert's, Regina: We think that a house would have to be obtained or else some of the rooms there would have to be adapted, therefore reducing the potential accommodation. Average rent in Regina is \$125.00 for a home.

#### Second: Watrous, Saskatchewan

The present facilities: There is an old church building and an old hall. There is an adequate vicarage and an adjacent lot to the church which is at present vacant; also, toilet facilities with an outside entrance attached to the house and owned by the church. Now, the present plans in the parish are to replace the present hall and church with a new church building and full basement in the immediate future. The approximate cost of this is \$30,000 and the congregation has already pledged one-quarter of the needed amount of money.

There are tables and chairs, crockery, etc. in the hall to feed one hundred.

Gestetner, projector, now used at the Rural Resource Centre are made available here.

Church's own land available for additional buildings.

Town is equipped with sewer and water.

The Rector assures us that the Parish is willing to adapt their building plans to fit with any plans for the establishment of a Lay Training Centre.

The Rector of Watrous, the Reverend Derek Salter, is leader of the Rural Resource Centre. He tells me that it would be difficult to rent a house in Watrous; however, suites are available at approximately \$85.00 per month. To build a house would cost \$13,000-\$14,000. (This would be a three

bedroom home with indoor plumbing.)

Comments of your Committee:

After careful thought and consideration your committee feels that one Lay Training Centre could not possibly serve the needs of the Ecclesiastical Province of Rupert's Land. And perhaps a Lay Training Centre may not even be able to serve one civil province! As the present trend of lay training appears to consist of short courses and held on weekends, it would be most impractical to suggest that people who reside in the Dioceses of Edmonton or Athabasca could possibly use a centre situated in Watrous or Regina or that Anglicans residing in Saskatoon, Winnipeg, Regina, etc. could use a Lay Training Centre established in Grande Prairie or Sioux Lookout. It might be feasible if long-term courses were proposed, but we note that at least at the United Church Training Centre in the prairies, they have given up this plan and now concentrate on having short-term courses on the weekends.

As there are already in existence a number of conference centres, both church-sponsored and government-sponsored, in the Ecclesiastical Province of Rupert's Land, which have been made available in the past and which still would be made available; perhaps it is not untimely to suggest for the time being at least, that serious consideration be given to making use of these facilities. For example, within sixty miles of Regina, three such conference centres are available: The Prairie Christian Training Centre, United Church of Canada; Valley Centre, the Provincial Government of Saskatchewan; St. Michael's Retreat House, Roman Catholic. We believe similar facilities are available near other large centres. Other facilities which could be made available from time to time or at certain seasons of the year are diocesan camp sites, off resort centres, and even parish halls. Also available for rent are such facilities as Church schools and colleges.

We would also note a trend which has already begun; and is likely to grow and develop: that is the development of diocesan centres for retreats, conferences, lay training, etc. As an example, the recent purchase of an unused hospital in Meadow Lake, Saskatchewan, by the Diocese of Saskatchewan. We are convinced that the simple fact of distance alone makes the operation of one Lay Training Centre on the prairies practically impossible for short-term training. We notice in the report the Ecclesiastical Province of Rupert's

Land Provincial Synod Committee on Indian and Eskimo work has submitted a recommendation to the Executive Committee of the M.S.C.C. that as a Centennial project of the Anglican Church of Canada, an inter-provincial Indian Training Centre be established at some suitable and practical location for the training of Indian personnel for leadership, etc.

We know that lay training must be developed and extended throughout the Province of Rupert's Land, but we believe the immediate need is not a centre, but people (Clerical and Lay) able to conduct lay training and using such existing facilities as mentioned in this report.

While we are a Lay Training Centre Committee, not a Lay Training Committee, nevertheless we would like to add the following additional comments: One of our Committee members suggests that lay training would be considerably helped if the General Board of Religious Education or other church staff competent in lay training could be made available in the Ecclesiastical Province of Rupert's Land in blocks of time up to a month's duration. (To facilitate such a proposal the congregation in Watrous, Saskatchewan, mentioned earlier in the report, is prepared to adapt its building plans to include provision for bachelor-type accommodation, providing a base for such an operation. Any staff member in residence there could work in conjunction with the rural resource leader already resident in Watrous. I would suggest that such a person should reside in Saskatoon.)

One member of the Committee commends the idea emanating from a recent General Board of Religious Education consultation in Saskatoon which was that one or more G.B.R.E. staff members be stationed permanently in Western Canada. Such men would work closely with Diocesan Boards of Religious Education and would be a tremendous help and assistance in such projects as lay training and the establishment of the parish education programme. Now this is not the same as the former field secretary plan, but rather the establishment on the part of Church House of a G.B.R.E. in the West. For a variety of reasons: small, scattered population, immense distances, pockets of ethnic groups, lack of a long standing church and cultural tradition; the Anglican Church is at its weakest and working under the most difficult

conditions on the prairies and perhaps in the civil Province of Saskatchewan. For this reason (a) this is an area where the greatest help is needed, (b) answer to problems such as lay training which have been found satisfactory in other parts of Canada may well not work here, and new solutions will have to be found.

Types of training suggested:

1. Parish Life Conference
2. Schools of Theology
3. Schools of Prayer
4. Training lay people to be evangelists.  
Training laymen to be stewardship officers.
5. Church School Teachers
6. Leaders for Youth Groups.

Respectfully submitted,

H.V. Stiff,  
Convener

APPENDIX X  
REPORT OF THE PROVINCIAL ARCHIVIST

Your Grace, my Lords and Gentlemen:

I am distressed that I am unable to be with you at this Provincial Synod to-day, in order to present this report to you myself, but having got back safely to Winnipeg after an adventurous and unprofitable journey to Toronto, in which I was unable to accomplish anything that I planned to do there, I have little option but to take the advice of my medical men and refrain from any further travelling at this time. For this I offer my sincere apologies, as I had been looking forward to being with you.

I was particularly anxious to be present as this Synod marks the end of my twentieth year as your Archivist. Much of the work was strenuous, but I have enjoyed doing it in spite of the various obstacles which had to be overcome - floods, dirt, removals and legal business. In the course of these twenty years the collection of Provincial and Diocesan Synod Journals, published books, Diocesan publications and manuscripts general has been approximately doubled. A large proportion of these have been listed and catalogued, and taken into the custody of Provincial Library of Manitoba, situated in the Legislative Building. And here I should like to put on record my appreciation of the kindness and co-operation I have received from Miss Marjorie Morley, the Librarian, and Mr. Hart Bowsfield, the Provincial Archivist of Manitoba, and their staffs, in every aspect of the work in which I have had to engage in the Legislative Building.

For several reasons I do not want this report to be too long, but one very pleasant feature which I think should be recorded is that the Dioceses as a whole are taking a much greater interest in their records than was being done, even ten years ago. An appendix will quote passages which I have received in this matter. It is important, because secular historians have at last woke up to the fact that much of the real history of this country of ours is to be found in the work and record of the various churches.

I have not always reported additional gifts which have been received, generally because it would take too long. But on this occasion there are a

number which should be recorded, as they are important.

- 1) From Dr. T.R. Millman and General Synod Archives: Volumes 18, 19, 20 and 21 of Mission World, covering the years 1918 to 1921. This was published by the MSCC for about ten years as a successor to The New Era, and are most valuable.
- 2) From the Diocese of Athabasca 1. an almost complete set of The Peace Messenger, from June 1931 to March 1966; these are now being bound into proper volumes. 2. and from Canon J.A.E. Hoskin of High River, Alberta, copies of William Grove White's Short History of the Diocese of Athabasca, and Charles Dewe White's History of St. Andrew's Mission at Whitefish Lake, Alberta.
- 3) From the Diocese of Calgary through the Rev. David Carter, a copy of the report of The Royal Commission of Impairment of University of Manitoba Trust Funds, 1932-1933.
- 4) With respect to the Diocese of Edmonton: a very large collection of most interesting newspaper and magazine article, letters, detailed and labelled pictures from Miss Leyley Bell, R.N. of Montreal, who worked as a Red Cross agent and missionary in two parts of the Diocese during the dry thirties.
- 5) From Mr. C.T. Best: Minutes of St. John's College Council, from June, 1949, to the end of December 1956, covering the closing period of St. John's College School, the negotiations with the school known as Ravenscourt respecting amalgamation, which had been begun in 1933, but never reached a satisfactory conclusion; and the changes in St. John's College location, which have stabilized its position on the University Campus in Fort Garry.
- 6) From Mr. V. Chalmers, a long time member of St. John's Cathedral Vestry: A collection of valuable papers relating to the St. John's Cathedral Glebe in Winnipeg. The story of this piece of land, which begins at least as far back as 1816, is historically a great interest, and I have done much research on it myself both in England and here for some ten years. Recently I

was able to secure the co-operation of Mr. D.E. Denmark, DLS, an old graduate of St. John's College, in tidying up a number of technical points. I hope that within a couple of years we shall be able to produce a published article which will put everything on record. It has something of a personal interest, as I have no doubt that the land I now own and upon which my wife and I lived for forty years was once ploughed by Archdeacon William Cockran as far back as 1848, if not twenty years before that; but in 1848 he built St. Cross House on the river bank at the bottom of what is now Mortimer Place - which house in time became the home of Mrs. Mill's School (founded by Bishop David Anderson about 1851) and the Warden's House of the refounded College in 1866.

#### NEW BOOKS:

The last two or three years, with Centenary of Confederation in prospect, there has been a considerable activity amongst Canadian Publishers in the production of books on Canadian History. Some of these we have acquired by regular purchase but quite often at a special and lower price than that indicated in the retail bookshops. Some have been sent to me as review copies, wherein I have had to read them and offer a critical opinion - the appearance of these latter on the Provincial Archives catalogue is one without expense. To a few of the more important and worthwhile, I would draw your attention:

Canon H.G.G. Herklots; The Church of England the American Episcopal Church. Mowbray's published this admirable study in relationships at the modest cost of twenty-five shillings, which should limit the Canadian price to an outside \$4.50 on the present rates of exchange.

Dr. John S. Moir; The Cross in Canada. This is a collection of excerpts from contemporary documents and books, illustrating the part the Churches have taken in the progress of Canada. I have a high regard for Dr. Moir, who is now a member of the staff of Scarborough College in York University; he is a layman with a clear head and unprejudiced view who is worth reading. Other, and still more important books, will yet come from him.

Dr. H.H. Walsh; The Church in the French Era is the first of three books dealing with the History of the Christian Church in Canada; the other two are being written by Dr. John S. Moir and Dr. John Webster Grant. Dr. Walsh is well-known as an Anglican Professor of Church History in the McGill University Department of Theology in Montreal, and I have formed the opinion that this is the best piece of writing he has yet done.

C.B. Sissons; Church and State in Canadian Education. This is a comprehensive and unprejudiced viewpoint, on a matter which concerns all of us.

There is one other book which must be mentioned. In a sense it is particularly "Your Book". The Anglican Church from the Bay to the Rockies - a History of the Ecclesiastical Province of Rupert's Land - was published early in November 1962 and the Publishers have now disposed of nearly 900 copies to the end of 1966, and sales appear to be proceeding satisfactorily this year. However, in a few months time consideration will have to be given to a reprinting, the book being regarded as a "standard work", the demand for which is likely to continue. News of this kind is, of course, very cheering to the author, but I have personal doubts if a new printing can or will be put on the market at the very low price (for a book of approximately 500 pages) of six dollars. Due to the present high costs of printing I should not be at all surprised to see this lifted 25%. I would however suggest that it is important to maintain sales at the present rate for another year, and would remind you that it is proving very interesting to laymen, and is being read by many people who are not Anglicans at all.

In my Archivist's work over the years, I am happy to report that I have been able to maintain happy relationships with the Public Archives Department and Dr. W. Kaye Lamb in Ottawa, the Saskatoon Archives in Saskatoon, the Glenbow Foundation in Calgary and the Alberta Archives Department in Edmonton. The Department of Northern Affairs in Ottawa keeps a benevolent eye on me, and I have had a good deal of correspondence with the Heads of Anthropological Departments in McMaster University in Hamilton and Dartmouth College in Hanover, New Hampshire, U.S.A. The Anglican Church

from the Bay to the Rockies has now penetrated as far south as a University in Georgia, and is in the Commonwealth Library in Canberra, Australia - from which it was borrowed by a clergyman in Tasmania who was writing a thesis on Canadian Bishops. The Scott Polar Research Laboratory in Cambridge, England, acquired a copy of it some years ago.

I am attaching to this report the usual Appendix A, which contains the obtainable details of archival activity in the Dioceses of this Province.

Appendix B, which usually contains the full financial accounts of the Archivist since his last report was presented to a Synod, I regret that I am not able to provide at the moment, but it will be attached when this report goes into print as part of the Proceedings of this Synod. I can only say that since I lost my wife in December, 1965, I have had to re-organize my daily routine and find that necessary household work cuts considerably into my time for doing things which I would prefer to do - but my doctors are very insistent that I take good care of myself, and I cannot argue with them.

May I add that I shall always be grateful to this Synod for the kind and generous resolution of appreciation of my wife's work which was unanimously carried at the Meeting in 1964, the more so because it gave her quite a "lift" at the time - she never spared herself when there was work to be done, and much of it was connected with the Province's Archives.

One other thing. I should appreciate it if the Synod would pass a Resolution enabling the Provincial Archivist to loan selected books and at times documents, to University Libraries or Departments of History. The Contract with the Province of Manitoba allows this to be done with Theological Colleges, and the interests of the Provincial Archives would be protected in all cases. Nothing will be done without the approval and consent of the Chancellor of the Diocese of Rupert's Land. As a final note, I would like to express my thanks to Mr. Chancellor R.G.B. Dickson for his kindness and help to me, which I have greatly appreciated.

All of which is respectfully submitted,

Thomas C.B. Boon, D.D.  
Archivist to the Ecclesiastical  
Province of Rupert's Land

APPENDIX A  
INFORMATION FROM DIOCESES

Rupert's Land:

I discovered recently that after his death in 1942 the family placed most of his personal papers in the care of the Archives of the Province of Rupert's Land. They are still unarranged. Still more recently I found that most of the minute books and documents of the defunct Congregational Church in Winnipeg were also there. The Manitoba Archives have now also micro-filmed all the old Church of England Registers of the local parishes on the Red River, and have card-indexed them. A commendable piece of work.

Saskatoon:

Canon J.D.F. Beattie has been kind enough to write to me and that he has not been able to do much recently with diocesan archives, but some activity is beginning in preparation for its centennial in 1974, and that care is being bestowed upon the old Church at Battleford, the oldest in the diocese. He has enclosed an interesting brochure about this, and some valuable notes on the Diocese itself by himself, which were published in 1964 at the end of ninety years. St. James Church, Saskatoon is working on the publication of a parish history to commemorate its 60th anniversary.

To this I would add, that I was very pleased to find last October, that Archdeacon John Alexander MacKay's papers, which had been in possession of the late Campbell Innes of Battleford were now safely ensconced in the Saskatchewan Archives on the University Campus.

Athabasca:

Bishop Pierce writes, that the Diocese is trying to preserve all parochial registers in the Synod Office vault, and that the Provincial Archivist of Alberta is showing much interest in their accumulated papers, and is in process of micro-filming a selection of them. I have already mentioned some matters connected with this Diocese in my report.

Qu'Appelle:

The Executive Secretary (the Rev. G.E. Hobson) writes that continuing effort is being made to

preserve archival material, and that the work received the approval of Dr. T.R. Millman, Archivist to General Synod, when he was in Regina last year. Every effort is also being made to ensure that all used parish registers are kept in the protection of the Synod Office.

#### Edmonton:

The Venerable G.W. Wilson, as Bishop's Commissioner, was unable to give me any very favourable account of progress in the preservation of the early records of the Diocese. However to do anything whilst major office changes are being made in buildings is difficult, and the Archives of Rupert's Land probably has a fair selection of such material. The next time I am in Edmonton I will endeavour to go into this matter more fully.

#### Brandon:

The Bishop of Brandon has told me that the Synod Office now has all parochial records in safekeeping, some of which go back, of course to 1840. This is very satisfactory news, as it is difficult to keep track of everything in a scattered rural diocese, but I do know that Brandon Diocese has always made this a special effort for most of its forty years of existence.

#### Saskatchewan:

Archdeacon Payton had little to report, as owing to changes in the Diocese he is no longer regularly in the Synod Office. However care is being taken respecting parish registers.

#### The Arctic:

Bishop Marsh wrote to me recently that a History of the Diocese of the Arctic was in course of printing, which he hoped would be of interest to the whole Church; to which I can only add, that I hope so too. The old registers of the Eastern Arctic are preserved; some action is to be taken shortly regarding those in the West, chiefly the Mackenzie River ones. To this question I hope to be able to write him at an early date.

#### GENERAL:

There are some points of general interest:

St. Peter's Church, that of the "Indian Settlement" on the Red River, north of Selkirk, still has some foundation work to be done, but otherwise it has been restored; the lost bells have

never been traced or recovered.

The Diocese of Rupert's Land has, I believe, undertaken to restore old St. Andrew's Church on Red River, as devastation once again threatens the eastern part. This is neither the fault of the builders, nor the parish, but due to the damming up of the River at Lockport about 1912 in order to improve commercial navigation. This raised the general water level of the land around, and spoilt a drainage creek which was north of the Church.

The Archivist still keeps in touch with the Diocese of Moosonee and the Yukon, and their excellent and interesting diocesan journals are received and in due time bound.

Your Archivist would also like to acknowledge here his gratitude to Mr. Sam Waller of The Pas, who was for many years a teacher, catechist and missionary in the Dioceses of Moosonee and Brandon. Mr. Waller appears to have a mine of old and valuable information about the places he has served in his long career with the Church. His letters often illuminate points difficult to understand.

This year, because of the Confederation Centenary, has brought me extra work both in writing and speaking. In April I had the pleasure of addressing a large meeting of the ladies of St. Andrew's United Church in Winnipeg on the development of the churches (Anglican, Presbyterian, Methodist, Baptist and Congregational) in Manitoba during the last hundred years. Towards the end of the month I received a most delightfully written letter from a girl about eleven years of age in a school in one of our outside suburbs: her class had, as a confederation project, decided to write on the development of the churches in Assiniboia. At the bottom as a P.S., she stated that her great-grandfather had been the first church warden at Eriksdale in the country between our Lakes Winnipeg and Manitoba - This, so to speak, put a clincher on it. I suggested I might visit the school and talk to them. This I did, taking with me the Rev. R.L. Taylor, in whose home and ancestral country we were. Instead of one class, about two hundred and fifty small boys and girls from nine to twelve filed into the big Gymnasium, sat in order

upon the floor, and I spoke to them for about thirty-five minutes without a sign of a murmur, and nothing but eyes fastened on me with much interest. And at the end, up went arms and out came questions. To me it was an excellent afternoon, and I must admit that I enjoyed it. So apparently did they.

## APPENDIX XI

### REPORT OF PROVINCIAL COMMITTEE ON THEOLOGICAL EDUCATION

Your Grace and members of the Provincial Synod of Rupert's Land:

The Committee established under the direction of His Grace the Metropolitan, met at the King George Hotel, Saskatoon, on Friday, April 28th, at 9:30 a.m. with the following members present:

The Bishop of Athabasca (chairman)  
Dean B.G.M. Wood, Mr. T.H.J. Illsey, Dean D.A. Ellis and Professor J.D.F. Beattie.

The Committee gave careful attention to an agenda prepared by a pilot committee, of which the members were Dean B.G.M. Wood, Dean R.N.H. Haslam, and Mr. T.H.J. Illsey, and to the terms of reference of the present Committee.

#### 1. Statistical Information:

Attention was given to the physical facilities of each College. It was noted that the buildings formerly occupied by St. Chad's College in Regina were now fully occupied and required by the Qu'Appelle Diocesan Girls School. Full use is also being made of the buildings and property held by both St. John's College, Winnipeg, and Emmanuel-St. Chad College, Saskatoon. The estimated replacement value of the buildings at St. John's College, Winnipeg, is approximately \$1,035,750. At Emmanuel-St. Chad, Saskatoon, the approximate value, as suggested by building costs on the new Residence and Chapel, and insurance on the Administration Building, is approximately \$1,000,000 or more.

#### Theological Library:

Dean Wood estimated the size of the library at St. John's at 20,000 volumes, of which some 11,000 were theological. The combined Emmanuel and St. Chad Theological libraries at the College of Emmanuel and St. Chad, Saskatoon, were estimated at approximately 14,000 volumes. In both centres there is access to adjoining University and College libraries.

#### Enrolment of Postulants for Ordination:

St. Chad's College, Regina, from 1955-1964 had an average total enrolment of nine students, with approximately three students graduating each year.

St. John's College, Winnipeg, reported from 1948-1965, a total enrolment representing an average of

thirteen students in residence in the three year course. The total number of students who graduated in this period was 62, a graduation average of three to four students each year. Approximately one-half of these graduated with a B.A. or B.Sc. degree.

Emmanuel College, Saskatoon, from 1948 until the amalgamation with St. Chad's College in 1963, had an average of ten students entering theology each year, with an average of seven each year proceeding to ordination. The total number of men who proceeded to ordination in this period was 106, of whom 87 were graduates, and 19 were non-graduate ordinands. In the two years 1965 and 1966, following amalgamation, a further eleven graduates and one non-graduate special course student proceeded to ordination. Of these, five held a B.A. degree, and either B.Th. or L.Th., one other L.Th. and five Testamur standing, and one was a candidate in a special course under episcopal sponsorship.

## 2. Fees:

Tuition and Residence fees at St. John's College are as follows for 1965-66:

Tuition \$300.00; College fee \$5.00; Student Organization \$25.00, a total of \$330.00.

Board-Residence fees are as follows:

Board \$12.00 per week

Room \$ 7.00 per week

At Emmanuel-St. Chad in 1965-66, the Board-Residence fee for Theological students was \$550 for the academic year. Tuition was \$45.00 per class, with a maximum tuition payment of \$200.00. Theological Society fees were \$7.00 per year. University Incidental Student Society fees \$27.50. A number of bursaries are available for theological students at both St. John's and Emmanuel-St. Chad.

The new residences at St. John's College accommodate 98 students, the new residence at Emmanuel 85 students, with some additional accommodation in the Annex and in the Administration Building.

At St. John's there is an Arts faculty of approximately 26 members, with 300 students in Arts and Science. The Theological faculty teaches in Arts as well as in Theology.

At Emmanuel-St. Chad there is a Theological Faculty of six professors.

### 3. Academic Considerations:

#### I. Obligations of St. John's College and Emmanuel-St. Chad to their constituencies, in making a contribution to the life of the Church:

- a) Both have the responsibility of preparing men for the Ministry.
- b) St. John's Faculty of Arts provides "Religious Studies" for approximately fifty students, and provides for the teaching of philosophy from a Christian standpoint.
- c) In St. John's the number of theological students continues to be small; pre-theological students go to other colleges, especially in the East.
- d) There are University Anglican Centres at both campuses, with the College Chapel and auditorium in each case forming a base for the chaplaincy.
- e) Greek and Hebrew on the campus of the University of Manitoba are offered by St. John's College only; at the Saskatoon campus there are Hebrew and Greek departments at the University, the Hebrew Department is staffed by professors from the Theological Colleges on the campus. The Theological College faculties also provide the lecturers for the Religious Studies "Biblical Literature" course at Saskatoon. In both centres the theological faculties offer "Extension Lectures". St. John's at present has organized a Lay School "Academy of Religion".
- f) At Saskatoon theological classes may be offered as electives in the Type D (Theological) Arts course.

#### II. Can we visualize a central Theological School for the Province of Rupert's Land?

Consideration was given to the possibility that the work of both centres could be more effective if St. John's College, which already has a large enrolment in Arts and Science, concentrated on Arts and Science, combined with the teaching of Religious Studies; and Emmanuel-St. Chad became the centre for the training of men for the ministry. Relevant considerations which favoured such a recommendation were - the proximity of four theological colleges to each other on the same campus in programmes, seminars, sharing

of faculty, and use of libraries. The proposal of the United Church of Canada to make Saskatoon a theological centre, the recent establishment of St. Pius X Seminary on the Campus, and the erection of the Lutheran Theological Seminary, to be opened on the campus in 1968, were important considerations in the light of the fact that considerable co-operation between the four colleges already exists.

#### Recommendations:

It was agreed that the Committee report to Provincial Synod that "This Committee recommends now the existence of one Theological School for the preparation of men for the ministry for the Province of Rupert's Land, and that it further recommends Saskatoon as this centre, in view of the ecumenical development in Saskatoon, and in the light of the proposed United Church policy."

It was further agreed that this Committee recommends that St. John's College continue in the field of Arts and Science, with special emphasis on Religious Studies in the University context, and in the teaching of pre-Theological Studies, and that Emmanuel-St. Chad College continue its present work as a Theological College, and as a residence for both Theological and University students, and as an Anglican centre on the University campus. It should be the intention of both St. John's and Emmanuel-St. Chad that the residence facilities would be fully used as at present.

The Committee agreed to recommend to Synod that there be a greater emphasis at every level on recruitment for the Ministry, and to endorse the efforts of the General Synod Committee on Theological Education to secure general centralized financial support for the whole work of Theological Education. It further recommended that until such is forthcoming we recommend to the Synod that the dioceses be asked to accept an apportionment for this work. The Committee would draw to the attention of Synod the need for the general financial support of both colleges, as, for example, the retirement of the debt on the new residence at Emmanuel-St. Chad before 2002. It urges that these facts be communicated to the parishes and people, and that the need be stressed for Anglicans to make provision for the colleges by special gifts and bequests.

The Committee further draws to the attention of Synod that while recognizing the desirability of financial support from General Synod, we recommend that, with the centralization of Arts at St. John's, and Theology at Emmanuel-St. Chad, this Provincial Synod ask the dioceses in the Province to accept definite commitments for the support of Theological Education in the Province, and that the Metropolitan be asked to take action through the Executive Committee of Provincial Synod to establish ways and means for the establishment of the assessment and the allocation of the monies received.

The Committee recommends that the Synod regard St. John's College as the normal centre for pre-theological study in Arts, and Emmanuel-St. Chad as the Theological Centre for candidates for Holy Orders.

The Committee urges the production centrally by the whole Church of literature outlining carefully the nature of the life and work and precise qualifications and rewards attached to the vocation of the ministry. In this literature the job analysis should indicate clearly the contribution made by a priest that is not made by others, both in the parish ministry and in other forms of ministry, for example, the priest in Social Service, in teaching, and in related fields. The literature should contain a popular presentation of the philosophy expressed by Professor Feilding in "Education for Ministry".

## APPENDIX XII

### REPORT OF THE COMMITTEE ON THE RURAL CHURCH

Your Grace, My Lords and Gentlemen of Provincial Synod:

The Committee on the Rural Church has not met since the last Provincial Synod. I have hesitated to call a meeting of this large committee, whose members come from such widely separated points as Yellowknife N.W.T and Sioux Lookout, Ontario, because of the expense involved. Some preliminary plans for a meeting had been made when the Department of Social Service convened a Dominion-wide Workshop on Rural Church Work in Saskatoon during November 1965. I attended this workshop as a representative of the Diocese of Edmonton. The discussions were very worthwhile and I believe the "Summary of the Recommendations for Action" might well constitute the report of our Provincial Committee. I hope it will be possible for the Committee to meet on Monday evening May 22nd just prior to the meeting of Synod, so that the members or their proxies, may have an opportunity to study this report and make further comments or recommendations.

SUMMARY OF THE RECOMMENDATIONS FOR ACTION prepared by the Six Discussion Groups at the National Rural Workshop. The groups tended to identify "needs" that must be met at the local, Diocesan and National levels. The methods of meeting these needs would have to be worked out in the situations which exist in each area, in the case of the parish and diocese, concerned. The National Action will have to be initiated by the Department or General Synod.

#### RECOMMENDATION FOR ACTION ON THE PARISH LEVEL:

1. There is a need to develop a much greater degree of lay involvement.
  - a) Need to improve communication between clergy and lay people.
  - b) Need to provide study groups and training schools for laity to include:
    - study of the faith
    - study of the mission of the Church
    - study of the changes taking place in society
    - study of the needs of the community

- c) Need to widen vestry functions to include planning for Mission and the development of parish strategy which should be related to Diocesan and National strategy.
- d) There is need to involve lay people in social action projects designed to meet existing community needs. (It was felt that special attention should be given to the involvement of young people in such projects.)

## 2. Ecumenical Action.

Where possible, study and action projects should be undertaken on an ecumenical basis, so as to bring the total Christian resources in the community to bear on the community needs.

- 3. Inter-parochial contacts and projects should be encouraged by making better use of Deanery structures.
- 4. There is need for experimentation
  - a) In study and action projects.
  - b) In ways of making worship more meaningful and relevant.
- 5. The possibility of using outside consultants to act as a catalyst for study and action was suggested, e.g. parish life conferences focused on community needs.
- 6. There is need for greater care in referring people from one parish to another when they change residence. As our society becomes more mobile, this becomes even more important.
- 7. There is need for greater willingness to make use of and co-operate with other Community Agencies.
- 8. There is a need to involve laity in the pastoral ministry to a greater degree - e.g. encourage attendance at sick communions, encourage lay visiting, encourage lay leadership in Bible study and discussion groups.

RECOMMENDATIONS FOR ACTION ON THE DIOCESAN  
LEVEL

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1. There is a need for Diocesan Policy and Strategy in which rural clergy and rural parishes can find their place and play a real part.
2. There is a need for better integration of the rural work within the total diocesan planning. In some cases, there seems to be a need to have more adequate representation of rural centres on diocesan committees.
3. There is a need to upgrade the rural ministry, as one step in promoting longer tenure. Suggested steps in achieving such upgrading were:
  - a) Establishment of basic stipends.
  - b) Developing team and regional ministries.
  - c) Rational location of parish boundaries and buildings in the light of new circumstances and new methods of transportation.
  - d) Provision, in some cases, of more adequate housing.
  - e) Development of clearer lines of communication and more opportunities of consultation with Diocesan authorities.
4. There is a need for more continuity of purpose and practice within the rural areas.
5. There is a need, because of the growing rapidity of change, for greater pastoral support of both isolated clergy and small rural congregations.
6. There is need for additional training:
  - a) Initial training for clergy coming to rural areas for the first time.
  - b) Ongoing training opportunities for men working in rural areas.
  - c) Lay training programs on a broader than parochial basis and also on a broader than diocesan basis.
7. There is a need for more freedom to, and support in, experimentation.
  - a) In new forms of ministry.
  - b) Liturgical matters seeking to enrich worship.

8. There is need for regional workshops and seminars similar in form to the National workshop, which will seek to focus attention on the needs which must be met.

RECOMMENDATIONS FOR ACTION ON THE NATIONAL  
LEVEL

1. There is need to evaluate the work of the Rural Resources Leaders continuously.
2. There is need for more Rural Resources Leaders, each with a smaller geographic area of responsibility.
3. There is need to develop better lines of communication with the Federal and Provincial Departments concerned with rural situations and with the Diocesan rural committees and through them, with rural parishes.
4. There is need for ecumenical workshops which will seek to develop Joint Action for Mission on the part of the total Christian community.
5. There is need to work for a more equalized pattern of stipends in all parts of the country so as to make it possible for men to serve in all areas of need without having to suffer financial penalties.
6. There is need to provide a National staff person who can give continual support to the Rural Resource Leaders and to rural clergy.

The above recommendations for Action underline the areas of concern and suggest an approach, by the Church as a whole, to the problem of the Mission of the Church in the rural areas of our great Dominion. In this Centennial Year one of the most important advances that can be made is the adoption of a positive attitude. The problems of the rural church ought to be regarded, not as almost insurmountable obstacles, but as opportunities of exercising our God-given zeal, faith and wisdom. We have a considerable and continuing area of concern in the rural church, where there are vital opportunities and substantial results to be achieved. Pessimism has no place, it is merely the excuse for not acting.

Respectfully submitted,  
Vincent P. Cole  
Convener

APPENDIX XIII

REPORT OF NOMINATING COMMITTEE

(Appointed by the Executive Committee Meeting  
May 2, 1967)

Committee on the Metropolitan's Charge:

The Ven. M.W. Ames (Brandon) - Convener  
The Rev. G.F.E. Wilkinson (Athabasca)  
The Ven. J.C.M. Clarke (The Arctic)  
Mr. R. Morris (Edmonton)  
Mr. G.R. Ternouth (Rupert's Land)

Committee on Credentials:

The Ven. H.W. Brandrick (Saskatoon)  
Mr. B.C. Rugg (Saskatoon)

The Prolocutor:

The Rev. Canon E.J.I. Hoad (Rupert's Land)

The Deputy Prolocutor:

His Hon. Judge E.R. Tavender (Calgary)

The Assessors:

The Hon. S. Bruce Smith (Edmonton)  
Mr. Justice R.G.B. Dickson (Rupert's Land)

The Clerical Secretary:

The Very Rev. D.A. Ford (Saskatoon)

The Lay Secretary:

Mr. I.L. Wilson (Rupert's Land)

The Treasurer:

The Rev. Canon W.J.C. Ayers (Rupert's Land)

The Messenger:

The Ven. J.W. Carter (Qu'Appelle)

The Press Committee:

The Rev. Canon T.L. Leadbeater (Edmonton)  
Mr. E. Palmer (Keewatin)  
Mr. E. Morrell (Saskatoon)

The Nominating Committee for Provincial Synod:

The Ven. J.W. Carter (Qu'Appelle)  
The Rev. Canon T.W. Teape (Edmonton)  
Mr. C.R. Osler (The Arctic)  
Mr. I.L. Wilson (Rupert's Land)

Respectfully submitted:

W.E. Harrison  
Deputy Prolocutor

T.C. Boon  
Provincial Archivist

J.F. Funnell  
Chancellor, Diocese of  
Keewatin

PRICE WATERHOUSE & CO.

1100 Royal Bank Building  
220 Portage Avenue,  
Winnipeg 1, Canada.

May 16, 1967

#### AUDITORS' REPORT

To the Provincial Synod of Rupert's Land,  
Winnipeg, Manitoba.

We have examined the statement of financial condition as at December 31, 1966 and the statement of revenue and expense for the period then ended. Our examination included a general review of the accounting procedures and such tests of accounting records and other supporting evidence as we considered necessary in the circumstances.

In our opinion, these statements present fairly the financial position of the Synod as at December 31, 1966 and the results of its operations for the period then ended, in accordance with generally accepted accounting principles.

(Signed) Price Waterhouse & Co.  
Chartered Accountants

PROVINCIAL SYNOD OF RUPERT'S LAND  
STATEMENT OF FINANCIAL CONDITION  
DECEMBER 31, 1966

Assets:

Cash in Bank	\$6,784.31
Accounts receivable -	
Diocese of Athabasca	<u>84.00</u>
	<u>\$6,868.31</u>

Liabilities:

Accounts payable -	
Diocese of Rupert's Land	\$ 856.61

Equity in Operations:

Balance, January 1, 1964	\$5,714.72	
Excess of revenue and		
expense - statement		
attached	<u>296.98</u>	<u>6,011.70</u>
		<u>\$6,868.31</u>

PROVINCIAL SYNOD OF RUPERT'S LAND  
STATEMENT OF REVENUE AND EXPENSE  
FOR THE PERIOD JANUARY 1, 1964 to DECEMBER 31, 1966

Revenue:

Diocesan assessments:		
1964	\$3,000.00	
1965	3,000.00	
1966	<u>3,000.00</u>	\$ 9,000.00
Interest earned		149.40
Other - Church & University Conference		<u>1,700.00</u>
		10,849.40

Expense:

Travelling expenses:		
Delegates to Synod -		
1964	\$4,390.25	
Board, St. John's		
College	554.30	
Executive Committee meeting	679.40	
Indian Committee	<u>287.85</u>	5,911.80
Church & University Conference		
	2,556.61	
Printing and stationery	111.96	
Journal	672.05	
Archivist	1,200.00	
Audit	<u>100.00</u>	<u>10,552.42</u>

Excess of revenue over expense \$ 296.98

DETAILS OF ASSESSMENTS

	<u>1964</u>	<u>1965</u>	<u>1966</u>
The Dioceses of:			
The Arctic	\$105.00	\$ 98.00	\$ 99.00
Athabasca	87.00	79.00	84.00
Brandon	141.00	126.00	126.00
Calgary	609.00	624.00	633.00
Edmonton	357.00	347.50	339.00
Keewatin	102.00	94.00	96.00
Qu'Appelle	426.00	474.00	441.00
Rupert's Land	1,008.00	979.00	993.00
Saskatchewan	54.00	63.50	66.00
Saskatoon	<u>111.00</u>	<u>115.00</u>	<u>123.00</u>
	<u>3,000.00</u>	<u>3,000.00</u>	<u>3,000.00</u>

THE ADDITIONAL REPORT OF THE COMMITTEE ON THE  
METROPOLITAN'S CHARGE

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Further to our report yesterday, the Committee on the Metropolitan's Charge wishes to introduce the following resolutions:

Moved by           The Reverend G.F.E. Wilkinson  
Seconded by   Mr. Gordon Ternouth

1. Be it resolved that an expression of thanks go from this Synod to the Diocese of Saskatoon - to the College of Emmanuel and St. Chad - and to the University authorities - for their work and kindness in accommodating this Synod.

2. Whereas a Commission of General Synod will soon begin to investigate concern regarding theological education, therefore be it resolved:

that this Provincial Synod recommend to the General Synod Commission that in any programme of recruitment and training for the ministry the four goals of theological education as set out in Dr. Feilding's book "Education for Ministry" be the terms of reference.

3. Recognizing the need for closer supervision of post-graduate ordination training, be it resolved:

- a) that General Synod be asked to consider the possibility that every man upon ordination in the Canadian Church be required to serve a two year assistant curacy and also serve at least three years in a missionary dioceses, and to this end

- b) that in view of the fact that theological education does not end with graduation from a theological college the utmost pastoral care be exercised by the Bishops towards all clergy, especially in missionary dioceses.

## MEMORIALS AND PETITIONS TO THE PROVINCIAL SYNOD

The General Synod at its Twenty-Second Session passed the following Resolution:

That Provincial Synods be requested to consider substituting assent to the Solemn Declaration adopted by the first session of the General Synod in 1893 (as printed in the Book of Common Prayer) for assent to the Thirty-nine Articles as a requirement for Candidates to Holy Orders and for clergy about to be licensed.

The Thirty-nine Articles retain their place as comprising one of the historic documents of our Anglican tradition, and are explicitly referred to in the Solemn Declaration.

From the Diocese of Qu'Appelle:

We, the Synod of the Diocese of Qu'Appelle, humbly petition the Agenda Committee of the Provincial Synod of Rupert's Land, meeting in Saskatoon on Tuesday and Wednesday, May 23 and 24, 1967, to include the resolution of General Synod (Page 118, General Synod Journal, 1965) so that a Diocese in this province may amend their canons so that their clergy will be required to give Assent to the Solemn Declaration of 1893 instead of assent to the Thirty-nine Articles.

From the Diocese of Rupert's Land:

That this Diocesan Council (of Rupert's Land) acting on the instructions of the Synod of the Diocese of Rupert's Land, requests the Synod of the Province to make the necessary changes in the constitution to allow the Diocese of Rupert's Land to elect its own Bishop and to permit the Metropolitan-elect to remain in his own diocese.

(If the necessary Amendments to the Constitution of Rupert's Land are passed with the necessary two-thirds majorities, the Metropolitan will present to the Provincial Synod the following request:)

Whereas the Bishop of the Diocese of Rupert's Land is the holder of the office of Primate; and whereas it now becomes necessary for him, in the performance of his primatial duties to move his residence and primatial office to Toronto;

And whereas it is necessary that due provision be made for the pastoral care and episcopal oversight of the Diocese of Rupert's Land;

Therefore be it now resolved that the Synod of the Diocese of Rupert's Land do now apply to the Metropolitan for the appointment of a Bishop Coadjutor for the Diocese of Rupert's Land.

Therefore in accordance with Section VIII, subsection 1(d), 2 and 3 of the Constitution of the Provincial Synod of Rupert's Land, I submit this application to this meeting of the Provincial Synod of Rupert's Land, called for May 23 and 24, 1967.

## Different memorial for Sanderson

### DIOCESE OF KEEWATIN

THE REVEREND CANON MAURICE SANDERSON D.D. claimed to be a pure Cree Indian and was proud of it. His boyhood was spent in Fairford, Manitoba, and there he came under the influence of George Bruce, the schoolmaster and missionary there for more than forty years. On January 1st, 1890 when he was fourteen, he became one of the first six boys to enter the new Industrial School at Middlechurch then under Canon William Burman as principal. It is noted in the list "supported by the Bishop of Rupert's Land". Some six years later, trained as a printer, he was on his way to Winnipeg to seek employment when, by chance he met Archdeacon Phair, who suggested that on his way he should call in at St. John's College. This he did, and as a result became an Indian missionary; ordained deacon in 1902 and priest in 1903; it is possible that he was Archbishop Machray's last native ordinand.

In 1903 Maurice Sanderson went to Lac Seul in the Diocese of Keewatin, but in 1912 returned to Rupert's Land to take charge of the new Peguis Reserve at Hodgson, Manitoba, to which people were still coming in from their old home at St. Peter's on the Red River, and he spent nine years there getting the work of the church organized under the new circumstances. He returned to Lac Seul again in 1922, and with this as something of a centre of his activities, until 1944 he was the travelling missionary in the southern part of the diocese. The diocese expressed its appreciation of his work by his appointment as an honorary canon in 1928; in 1942 St. John's conferred on him an honorary doctorate of divinity which was warmly and generally approved by all who knew him and of his work.

Maurice Sanderson was a member of the Provincial Synods of Rupert's Land in 1926, 1929, 1933 and 1939. He died at Red Lake on November 16th, 1964.









